# PRINCIPLES, SERVICES

SOLILOQUIES:

A Made up of three Parts:

I. The Grounds of Christian Religion, and the Doctrine of the Church of England, as differing from the Now-Roman, and the New-

Reformed Ones.

II. Daily and Weekly Forms of
Prayers, fortified with Holy Scriptures,
Meditations and Rules to keep the Soul
from the common Roads of Sin; and
carry it on in a mortified Course.

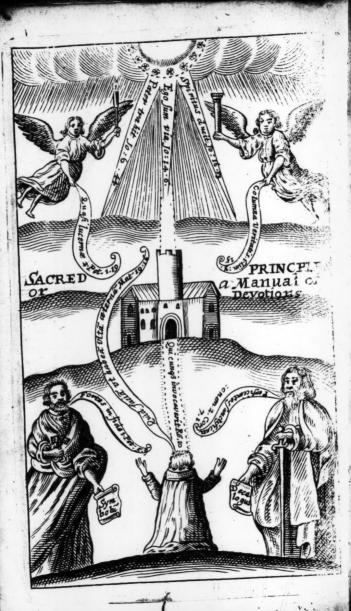
III. Seven Charges to Conscience, Delivering (if not the whole Body) the main Limbs of Divinity, which is the Art not of Disputing, but Living well.

By W. Brough, D.D. & D. of Glocefter.

The Fifth Edition, with some Amendments.

Grande eft effe Christianum, non videri. Hier.

LONDON; Printed for P. Parker, at the Leg and Star in Cornhill, over against the Royal Exchange, 1679.



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A Manual of Devotions

Made up of three Parts:

I. The Grounds of Christian Religion, and the Doctrine of the Church of England, as differing from the Now-Roman, and the New-Reformed Ones.

II. Daily and Weekly Forms of Prayers, fortified with Holy Scriptures,

Meditations and Rules to keep the Soul from the common Roads of Sin; and carry it on in a mortified Course.

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of our Step

#### TO THE

## READER.

O thy Conscience (not wit) are these Devotions written. And (if foread) thy Soul may grow (if not wifer ) better by them. The Author looks at bare beat in Devotion, as mettle in a blind Steed; his first care therefore is, to help thee to a good light in Religion, and that be doth by the light of bis Principles. But because most miscarry by going and running against their light in wicked and erroneous maies, more pains are taken to prevent and reclifie fuch miscarriages. To elevate thy soul, and aid it in good desires and endeavours for Grace, against Sin, thou bast his Prayers and Services. awake thy Conscience, and warm thy heart to all duty defired and directed to, is the Cry, and Work of the Soliloquies.

And because he discovers many instead of Sun and Moon, (Christ and his Church) to find and follow salse and soolish lights, which carry them out of the high and old road to Heaven, into new and singular waies of dangerous Errour and Schism, and soul Separations; Against this Pestilence of the time he hath prepared and added a

Preservative and Antidote.

And albeit he will prohibit none to read the Book (though for Curiofity more than Conscience) and A 3 rather

To the Reader.

rather as a New, than Prayer-Book, because even so they may take benefit by it, (as S. Austin did by S. Ambrole's Sermon;) yet be would have thee know, that it is Calculated chiefly for the Meridian of their Minds, who fall to their Prayers not by Fits, but Courses; and read Books, not to pass the time away, but well. Taking them in hand, not as Recreations of their thoughts, but business of the Mind. And using them, not as good Companions in Solitude, but Guides and Helps to Heaven wards.

That this may be so to thee, is his aim. Thank God if it be thy Issue. He prays that for thee, who-sever thou art. Having an Amen, for Nazianzens V to Uninam nemo pereat! and a Heart for the Prayer his M ther bath taught him: That it may please God to have mercy on all men! And if for his Name, that Character please thee, much good do it thee. So he is, and hopes he ever shall be,

Thine in the Common

SAVIOUR,

PHILO CHRISTIANUS.

P

To to

M

of

The Stationers Advertisement to the

THE Author ( who would have See p. 38, thee lofe no benefit which may any, 46, 97, way come to thee by his Book ) defires &c. thee to take notice, that his Prayers may serve thee for double purposes, and be nied for thy Directions, as well as thy Devotions. Their holy Air ferving for the Soul (as the common for the Body) to give and convey both breath and light ('to the Spirit and Understanding ) if thou wilt perule the Matter when thou hast prayed the Forms, and Examine in thy hands, what thou hast said on thy knees. So thou mayest find more than thou dost look for, a Manual which is both a Prayer and Common-place-book (for the Text) with a Furniture of Scriptures, to make a little Concordance (in the Margent.)

There is also an Antidote against the Schisms and Separations of the Time, as well as a Preservative made against Popery; that thy soul may be the better desended against the danger

of both.

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3. Of Charity. Use the Service a gainst Malice, Anger, Revenge, Envy,

Detraction, &c.

4. Of the Contempt of the World. Use the service against the Vanities of it. Of Honours, Riches, Pleasures, Beauty, Wit, Favour, or of the Miseries of it, Villanies of it, Of Death, Of the joys of Heaven.

5. Of any Vertue, which you would frengthen in you, Read the Serving against the contrary Vice. As

For Chastity. The Service 6
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For Truth. The Service againgthe Lying.

For Humility. The Service a-

For Meekness. The Service a-

For Patience. The Service an gainst Impatience, &c.

Rule 2. When you would strengthen your felf against any of the Sins abovenamed, Read the Service against that particular sin for that Day.

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ule 3. When you read one Service, you may use (besides the Collect for it) the Collects for another; As for the Service against Pride, That against the Vanitics of the World. In the Service against the Vanity of Pleasure, That for the Pleasures of Piety, &c. ule 4. When you see cause you may make use of the Collects, or Prayers, and Meditations, and say sewer or more of them without the Services.

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### OF RELIGION

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Of Religion: and how this Manual is made to serve the soul in it.

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Eligion is the Worship
or Service of God. a Joh. J.
The parts of it are
two. Of 1 Faith, and
2 Life b; or The Know- b Acs 14.
ledge, and Practice of 14.

1. There is a three-fold knowledge of 28. 9.
Religion. Of Foundations, or Grounds of it: Of Superstructions, or what's built on these Grounds: Or of Pinacles d Pr 192. or Punctilio's, high and curious points Luk. 11.47 n the building.

The first of these is necessary for a 1 Tim. 6. Christian d: the second for a Divine e: f 1 Tim. 1. he third for no man f. The first, is ne- 14:

ceffary

ceffary and profitable: the second profitable, not necessary: the third is Prov. 3. neither. The first is the minds life, g the

fecond bealth, b the third, the fouls dif-18. 22. ba Time

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I. 7. The Grounds of Religion necessary i I Tim. to be known: fee pag. 3. And what profits may be made of those grounds, 4.3. pag. 6.

2. The Practice of Religion con-

fifts in three things.

1. Invocation. k For that fee the & Gen. 4. 26.

Prayers.

1 Gal. 5. 2. Mortification. 1 For that fee the Weekly Services against Vanities and 24. Col. 3. 5. Sins, and their Remedies; and the So-

liloquies.

3. Celebration of the holy Eucharift. For that fee-the particular Directions, and Meditations in the Service for it.

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# The Grounds of Christian Religion.

On. World?

Hit is the end for which Ecc 7. 29.

World?

Answ. To live happy with himself Ro. 6 22.

Q1 What is the Means to be so happy?

Ans. To serve God according to Heb. 11.

Qu. Wnich Religion is the True?

Anf. The Christian. Joh 17 3.

Qa. What is required of the true Christian?

according to the Rules of his Religi- 1 Pet. 3.

Q1. 1. What is it to Believe aright? Matt. 6.9.

Ans. Largely, all which God sayes in his Word, briefly fumm'd up in the Apofiles Creed, which all Christians receive as the Rule of their Faith.

Q1. 2. What is it to Do aright?

Ans. All which God wills in his Devis 6.

Law, summed up in the Decalogme: 17, 18.

Ectl. 12. By whose ten Commands we are to govern all our Actions, as the great Rule of our Life.

Qu. How are me to Understand and

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Observe those Commandements?

Mat. 5.28. Ans. We must understand, r. That they bind our Hearts and Thoughts, as well as our hands and tongues in out-

r Pet. 3. ward works and words. 2. To do the contrary good to what they forbid for ill, and to shun, the contrary ill

Matt. 5.22 where they command good. 3. And to 1 Thes. 5. shun all Kinds and Causes, and Occafions of ill, and to use all Means and

Opportunities of good. And,

2. We may and must Observe all this. Eccl.7.29. Heb. 4.15. Not Exactly and Absolutely, as Adam Jam. 3.2. might, and Christ did; for we Offend Joh. 3 4. and fin all, and so break the Law: but Rom. 6 13 Heb. 13.18 yet Uprightly and Evangelically; that A&.24.16 is, We must keep our selves from Greater fins, and heartily Endeavour, Ter. 8 6. Roma 13 8 and Pray against all, and Grieve and Luke 1.6. He.12.28 Repent, when we do any. And thus by Gods Grace we may do, and this for Christs Merits God accepts, and accounts, for keeping of the Law, without which we cannot do Aright.

Qu. What is it to Pray aright?

Mat. 8. 9. Anf. According to the Pattern of De-

T. C. 1.33

Devotion summ'd up in the Lords Prayer, the Rule of our Defires.

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1. For Gods Glory before our good; the Churches before our own; and my Soul before my Body (for Matter and Order.) And this, in Love and Low-lines, with Faith and Assurance, for the manner.

2. And that either to the Sense, or according to the Words of the Pat-

O: What Assurance hath the true Christian, that Believing, Doing, and Praying aright in this World, he shall be Happy in another?

Ans. Two great Assurances, Gods Mar. 16.
Word and Seal.

1. Besides Gods Word, His Bond Heb.5.9. (which by his Power He can, and for Rom. 3.7. His Truth He will make good;)

Act. 2.21.

It is in a Covenant confirmed with Heb. 6.17, Gods Oath, which cannot change; by Heb. 8.6. Testament. Ratisfied in Christs Blood, Heb. 9.16, which must not alter. And to this Heb 9.18, Covenant and Testament are put, 26.

2. Gods Broad Seals of mans Sal-Heb. 10. vation, the two Sacraments of Christ, 20. Baptisme, the Seal of my Birthright to Heaven; and the Holy Eucharist, the Seal of my Inheritance in it.

B 3

Rom.4.11 Ans. No. As they are Christs as-Tit. 4.5. surances, so they are all his Conveyances Joh 3.5 too, and Means as well as Signs of Cor. 10. grace: Baptisme, of my spiritual Birth and Life; and the holy Eucharist, of my Growth, and Nourishment to that which is eternal.

Q1. What is to be gathered from all these grounds?

Ans. Two good Resolves for two

important Inquiries .-

1 Tim. 1. 1. Who is the best Christian? He 13, 14. that most carefully keeps his Rules and Seals.

Cor. 14. 2. Which is the best Church? That which is made up of such Christians.

#### Matt. 18. 20.

Where two or three are gathered together in my Name, there I am in the midst amongst them.

There then devout Soul be thou One, in Christ's Name, and rest consident to be saved, since thy Saviour is with thee there.

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# The Grounds of Religion of the Church of England as in difference with the Roman;

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An ANTIDOTE against POPERT.

How a devent Christian Soul in the midst of the manifold distractions and divisions about Religion, and Pretensions, and Claims to the Church, may, upon These Grounds, against all scruples, rest satisfied, and setted in mind, and chearfully go on in Gods service, to Salvation.

IF he that believes, lives, and prayes according to Christs rules be the true Christian, and by all Gods affarances shall be the happy Man; the next way to Heaven, is not to look after Controversie but Conscience; and to spend my zeal and time, not in being contentious, but Religious, fince, wherefoever I live, or am, in the Christian World, (West or East, in what Church or Countrey soever) it is not my being a good Scholar that must fave me, but a good Christian; not a learned Disputant for Christ, but a devout servant to him: Not being of such or fuch a party, or side in the Church, but

but a true Member of His Body.

And even upon These Grounds I may see and discern enough about the present Controversies and Debates, in, and concerning the Church. For,

L. I would ask this;

Whether I, being born again, and made a Christian by true Baptisme,

I. Believing the Scriptures, shall be damn'd for not equally beleeving Traditions? Whether Believing the Apostles Creed, I shall be damn'd for not believing as my Creed, the Popes to be as Infallible as the Apostles.

2. Whether making conscience to Serve and Worship God, I shall be damned for not Worshipping Ima-

ges.

3. Whether Praying to God as Christ taught, Our Father; I shall be damned for not Invocating Saints and Angels, and saying, Our Friend, which art in Heaven.

4. Whether Receiving the Holy Sacrament in both Kinds, (confessedly according to Christ's Institution) I shall be damned because the Cup is taken away by a Councell? And whether, if the Blood be said to be in

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in the Body, it be not so to the Priest too; and so by that reason neither People nor Priest are to have the

Cup?

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These being Points of chiefest Difference in Religion betwixt Protestants and Papists, an Ordinary and Indisferent Understanding may easily judge by the Evidence of those Christian Grounds, whether the Protestant is a damnable Christian.

2. Nay, secondly, I would ask fur-

ther:

to Tradition as Scripture, and to a Pope, as Christ, or an Apostle of Christ, be not to incurr the great Curse for Additions?

Rev. 33

2. Whether worshipping of Crucifixes and Images be not Idolatry damned in Scripture, against Gods Second Commandement? Whether the doing it but relatively, save it according to the Distinction of the School, in the Ex.32 45. Ignorant People, or Learned either? if the Israelites were Idolaters for worshipping God in, and before the Golden Calf, which was but a Relative worship?

3. Whether Praying to Saints (con-

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Copus

2Sub Era a fessed to be an Unstatutable worship) gelio non be not at least a fin of Superstition afuit praceptum, ne gainst God? and praying to be heard and help'd for their Merits sake, a Gentiles,

great Injury to Christ? &c. Ecc.

in Ench. 4. Whether to Give the Sacrament - Cur without the Cup, be not (as Pope Gela-Scriptura fins faid) b A grand Sacriledge; and difertam fo to Take it, to receive but Half the mentionem And whether the people non faci-Communion. may not justly doubt, and fear, they unt, non defut cau.

Receive None, if but Half? fa, Alanus These being the Points and Practifes

of the Romane Church, the unpreju-D.al. 3. dic'd may judge whether the Papists b Matti Christiani be not the more dangerous Religion. Dives Di 2. If it be faid there is but One, vafq;band aliter ve- Ancient, Visible, Catholick Church of Christ, out of which to depart by nerantur Schisme, is to go from Salvation, and quam Deti, non video That is the Now-Romane Church; quod difand this now doth the reformed: I fatifcrimen fit, fie my felf on my former Grounds thus: C. L. Vi. c 1. Out of the Catholick Church in Aug. de is no falvation, because that's the Con-C. D.i. MRIVEYgregation of Christian men all over fality. World, and none can be faved c Ad Ma. but a Christian: But, Is the West all joricum, & Johan, the World? Are there no Christians in Epifc firibens .- Sine g andi sacrilegio non potest provenire.

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the East? Or do Papists take up all the West? Are there no Christians there but Papists? I ask then; Can I not be faved, because I am not of such a Particular Church in the West? Nor a Papist then, because He is not of the Church of the East: I may be saved then, if I be a Christian-Catholick, though not a Romane; because I am saved by being of the Catholick Church of Christ, that is, by being a Christian.

2. If they fay my Church is New; I ask, What makes one Old? Are not the Apostles more ancient than their successors? and the Bishops of Rome of the 400 years next after them, elder than those who came some 100 years after those Bishops? And is that Church then new, which professeth Christian Religion according to the Apostles do-Ctrine and primitive times? And par- No. 2. ticularly I ask, if these be not new points And. 787. in the Roman Church;

Is not Worshipping Images new, ser. A n. established about eight hundred years cone. For. ago? And Transubstantiation new, de- 1438. v. fined about 400? And Purgatory new, cont. which came in after? And Commy- conft. 4. 1. nion in one kind more new, decreed a- Conc. Iti. bout 200? And all that most new 4n. 1563

Antiquity.

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which came in but about one hundred. Yea and for the great Point of Su-L. A. E. pift. 36. premacy, was not Greg. \* the First who Nullus de. proclaimed it Anti-Christian at Concofforum meorum

stantinople; (Ann. 600.) And all the Bishops before him, of whom not one boc profaever challenged it, before the fucceedno vocabalo ufus ing Popes in the last thousand years, est, who laid claim to it after them?

If they fay, we are but lately Vi-(3) Vififible: I ask; Whether as a Man, fo

a Church may not be visible in several Formes, foul and fair? And whether a Church be worse for growing vilibly Fair; that was Foul? Then I demand, Whether, if the Romane one kind, Church should Reform, what many of themselves as well as we confess to be foul, it should be said Thenceforth to be a Visible Church? And why then as Infalli- others who have done so, are denied Before to be visible? And whether Visibility of the Church of Rome may

\* it appears, it was not alwaies Visible? &c. 4. And fince, if another tear my

Coat, it is not I, but He that maketh the Rent, I ask, whether are they the Schismaticks, that Cause, or suffer the

Schisme ?

villy.

\* With Larine S. TVICE, Communien in Believing and Bodying under the Pope ble, Supreme over Kings, notas well be denied, because, as Now univerlal Bishop,

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Schisme? Whether dangerous Corruptions being Discovered, and a Reformation desired and sought, to Prevent, and Cure a growing Schisme; they which Decline; and Detest, and Oppose all Reformation, or they who Protest thereupon against them for it, are more the cause? And again, May the Romane Church Depart from the Purity of the Primitive Church to Corruptions and Innovations without Schisme? And cannot the Reformed, Return from those Corruptions and Innovations and Innovations to that Ancient Purity, but with it?

5. And fince Unity in Opinion, is 5. the Priviledge of Mindes Triumphant Unity. above, of which the Churches of the Apostles themselves on Earth were not free; but some of Panl, some i Cor. 1. of Aposlos, and some of Cephas; Is 12. not Unity in Foundation, in the Resormed as well as the Romane? And Diversity and Contrariety of opinions in the Romane, as well as the Resormed? Yea in high points of their Faith as well as Opinions? I ask then,

1. Touching the Immaculate Conception of the Bleffed Virgin.

Whether

Whether the Dominicans be not a wholly against it as the Franciscan are for it? (Both samous Orders of Roman Catholicks.)

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2. Touching the Aids, Operations of

Grace, & c.

Whether the Lutheran be more Fiery against the Calvinist, than the Jessute is against the Dominican? And whether even in the horrid Point of Absolute Reprobation it self, Bannes do not out-goe Calvin, and Lessus go along with Luther? (Both Famous Romane Catholicks of their Orders.)

3. Touching the Popes Supremacy.

Whether the Doctors of Sorbon stand not as much against it, as the Doctors of Lovaine are for it? (Both Romane-Catholick Universities and Schools.) Whether Venice be as much for the Popes Power and Prerogative as Rome? (Both Romane-Catholick Cities and States.) Whether the French Papist profess and give as much Subjection to the Pope as the Spanish? (Both Romane-Catholick Countreys and Churches.) Nay, Whether Gregory the First (the Saint) was not as sierce to condemn, as Gregory the 7th. was surious

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rious to maintain it? (Both Romane-Catholick Bishops and Popes.)

4. Touching the Popes Infallibili-

Whether some place it, not in a Councel, but the Pope; Some not in the Pope, but a Councel; Some in both Councel and Pope? All Catholicks, Doctors, and Champions in their several Countreys.

5. Touching the Bible it self of the

Vulgar Translation;

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Whether Sixtus the Fifth having v Preface
Damned all that use other, or vary to his
but a syllable from his, Clement the Bitle.
8 th. did not put out another, and Curse
all that use any other but it? So that
according to their Rules of Infallibility in the Pope, the Papist must be
c'amn'd that makes use of any Bible:
For both these were Bishops of Rome,
and Popes.

2. And for Unity in Affection and Spirit; Do our fowlest-mouth'd Section raile more at Church-men and Orders, than the Secular Priests at the Jesuites, and they at the Seculars? Both of them Papists. Did ever, or do the cruellest of their Faction shew more inhumane rage against their Opposites,

Opposites, than Sergius \* did against his Predecessor Formosus; damning all prandus that he had done before, (as he did by Baronius faves Bo-Stephanus, and raising him out of his miface. Grave, and fetting him up in his Pontifical habit to damne him, and wreak his barbarous spight and malice upon him, 7 and these also were Popes of

Rome, are these signs of all Unity ahis three

fingers, & mongst them?

cast him 3. If they trouble me lastly with into Tyber, their trivial and frighting argument to &c. See weak and tender Souls, faying, \* By Baronius. our Confession Some may be saved in their

\* This ar- Church; but fay they, None can be fagument the ved in Ours. Theirs therefore, is the lafer Donatifts Religion; I ask, whether they mistake ufed anot us, and know what themselves gainft the fay: For their Moderater ones do not Catholicks, that think, and our Fiercer ones do not fay theirs was fo; and did they all, it were nothing, the fafer For,

may be . 1. When we fay, some of them canfe Bapmay be faved holding to the Chritisme was not denied stianity amongst them, and groaning withthem, under the Corruption (as no doubt some but they do:) Is not this in effect to fay, denied it None are fayed in the Romane Church to others.

but Protestants in heart? For sure, He that is Detestant of the corruption elte

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n it, had he liberty, would be Proestant against it. Do we say that ny are faved by or for their Corrupions, that is, as Mere-Pure-Papists holding and doing all things in oppoition to us, and not because of the Common Christianity betwixt us? Do we not fay of those Corruptions, that Salvation is absolutely Impossible by them, and exceedingly Difficult and dangerous for them, Because, the Christianity which should Save, is so incorporated and mix'd with the Corruptions that Destroy; But with us no fuch danger and difficulty, because our Christianity is purged from such Corruptions? Then I ask, if he be mad, that being to pass over a deep River, will leave a Bridge for a narrow Plank? Is he wife, that in the great Case of Eternal Life and Salvation, will put his Soul on a perplex'd and perillous way; when he may go a plain and a fafe one?

2. And by that Argument, should not every Papist turn Protestant? Believe, Worship, Pray, Come to Service, and Sacrament with us? For,

1. They confess with us, Scriptur is Infallible, but we fay, not the Pope The Rule of Faith fay both; but no Tradition, say we: Safe to believe th Old Creed, both grant; but a New one we deny. To truft to Christs Me rits, sure with both; but not to ours Both believe Heaven and Hell, but we have no Faith for Purga tory. The Protestants then is the safer Faith.

2. And to Worship God they fav (with us) is fafe and profitable Piety; but to worship Images we say is damnable Idelatry: Ours therefore is the fafer Worshipping.

3. And to Pray to God in Christs Name, both grant good Religion; but to call to Saints for help, \* or to God in their Name, we say, gross Supersti-That therefore is the fafer Praytion. ing.

4. And in the Sacrament of the Eucharist, a Sacrifice Commemorative both grant; but a Propitiatory, we disclaim. A real Presence both allow; but the way of Transubstantiation we reject. The Cup by Institution and Primitive observation, we and vif.unfirm. they confess; A power of Alienation

milericordiæ tu nos ab hofte protege, & horâ mortis fufcipe. Rit.

Rom. de

P. 136.

\* Maria,

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we abhor. This therefore is the fafer Receiving.

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or Lastly, in Our Liturgy is no Errour (some of them say;) but in their Missal are many, say we. Service in a Known Tongue is not sinful (with them) but in an Unknown, unwarrant Cor. 14. table, and against Scripture, with us: 11, 14. Therefore it's best to come to Our Church to Service and Prayers. And so Ours, by their Confession and Reason is the best Religion.

To conclude. Upon my Grounds before, I build all this; The true Chritian hath Gods Word and Seat for his Salvation, He that Believes, Does, and Prayes aright, is the true Christian. 1. Such a one is a Member in, and of the Catholick Church, though not of the Roman. 2. Such Christians the Primitive Times had, therefore he is no New, but an Ancient Christian. 3. Where Gods Word and Sacraments are Professed and Used by such, there's a Church of Christ, and Visible Christianity. 4. And from any Church in the World that is such, I will not; from the Roman as fuch, I do not, Separate: So I am no Schismatical Christian.

Christian. 5. And in these Grounds all agree, and so there is Unity. And this is the only plain Christian way to Heaven, and so it's safest to be Reformed, not Corrupted; a Carboliek Christian, not a Particular Romane.

#### GAL. 6. 16.

And as many as walk according to this Rule, Peace be on them, and mercy; and upon the Israel of God.

The Grounds of the Religion of the Church of England maintained against the late Invasions of Sectaries.

#### OR

A Preservative against the Separations of the Time.

#### SHEWING,

How a Judicious, Conscientious Chriftian may preserve himself in the Truth and Goodness of Religion, and stand firm (as against all spirits seducing to Popery, so) against the Legion of all Sectaries and Separatists.

See in the end of the Manual a Treatife made for a Preservative, p. 5.17.

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Rules of DEVOTION for MORNING.

N the Morning when you first awake, What to lift up your eyes to God, and Jay; I do, when lift up mine eyes to the Hills, from you awhence cometh my help. Pf. 131. 1.

Then lift up your heart to God, and

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Lord keep me from all fin and danger this day, for Jesus Christ his sake !

When you are up, kneel down, and say What to

this Prayer,

Almighty God, who hast touched do when my heart with a fense of Thy fear, and first up; holy dread of thy Majesty; I beseech Let this Thee give me Thy grace fo to govern never be my thoughts, and look to my words omitted. and waies this day, that I may avoid all fins; especially those to which I am most inclined, or may be most provoked: That fo my foul and body may be kept pure and unspotted before Thee; and whenfoever the hour of their separation shall come, may be ready and prepared for Thee; through the

the Merits and Mercies of Jesus Christ

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our Lord, Amen.

When you are ready for your Morning Prayers, use every day one of the following Services.

#### Rules for the Evening.

D Efore you go into your Bed, kneel, and

D say this short Prayer;

O God, who hast made the day for Labour, and the night for Rest, let thy Sons blood cleanse me from this daies guilt, that I may sleep in thy peace, and rise again resreshed, and preserved by thy favour, through Jesus Christ our Lord, Amen.

And this Thanksgiving and Prayer; Almighty God, who halt preserved me this day from many sins and dangers, I do humbly magnishe thy Name for thy Grace and Goodness towards me; beseeching Thee to forgive me all the errours of this day, whereof my Conscience doth, or may accuse me. And grant that those sins which by my frailty I have committed, may by the help of thy Spirit be more

carefully

arefully avoided; that I may ever and in Thy favour, walk under thy rotection, and now rest and lye down in thy peace, and at last come to thy leavenly Kingdom: Through the Meits and Mediation of Jesus Christ, Imen.

When you lye down, Say,

I will lay down my head in peace, and take my rest; for Thou only O Psal. 4.9. Lord makest me to dwell in safety.

Then pray thus;

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Lighten my eyes O Lord, that I Plal 13.3. leep not in death: I commit my foul and body to Thee, keep me for thy mercies fake.

PSAL. 55. 18.

In the Evening and Morning, and at Noon-day will I pray, and that instantly; and He shall bear my voice.

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### Daily Prayers.

Here begin the Daily Prayers, faying first, some of these Sentences.

PSAL. 66. 2.

Then that hearest Prayer, unto Thee shall all slish come.
Psal. 123. 1.25. 1.

Unto Thee lift I up my eyes, O Thou that dwellest in the Heavens! Unto Thee, O Lord, will I lift up my soul! Psal. 66. 16.

If I incline to wickedness in my beart, the Lord will not bear me.

John 16. 23.

Verily, verily, I say unto you, what soever you shall ask the Father in my Name, He will give it to you.

Jam. 1. 6.
But let him ask in Faith, nothing doubting: for let not that man think he

Shall receive any thing of the Lord that is wavering and without faith.)

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1 Joh. 3. 22.

And whatsoever we ask we receive of Him, because we keep His Commandments, and do the things that are pleasing in His sight.

Iam. 4. 3.

Te ask and receive not, because ye ask amiss, that ye may spend it on your lusts.

I Tim. 2. 8.

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I will therefore that men pray every where, lifting up holy hands, without wrath, without doubting.

#### Preparatory Prayer.

B Reath on me with Thy holy Spirit, Z1.12 10.

O God, that the breath of mine may now please Thee, and my Prayers come up as sweet smelling odours Apo. 5. 8. before Thee, through the merits of Jesus Christ our Lord. Amen.

Or This.

Revent me O Lord in all my doings with thy most gracious favour, and further me with Thy continual help, that in all my works begun, continued and ended in Thee, I may glorifie Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord, Amen.

#### The Confession.

Lmighty and most merciful Father. A I have erred and strayed from Thy maies like a lost Sheep: I have followed too much the devices and defires of mine own heart: I have offended against Thy Holy Laws: I have left undone those things which I ought to have done, and I have done those things which I ought not to have done; and there is no health in me. But Thou O Lord have mercy upon me a miserable Offender. Spare Thou me, O God, which confess my faults. Restore Thou me that am penitent; according to Thy promises declared unto mankind, in Christ Jesu our Lord; and grant O most merciful Father for His Sake, that I may hereafter live a godly, righteous, and sober life, to the Glory of Thy holy Name. Amen.

#### Prayer for Pardon.

A Lmighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but that he may turn from his wickedness and live; and hast promised pardon to them that truly repent, and unfeignedly believe Thy Holy Gospel,

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i I pel, of thy mercy, I beseech Thee to grant me true repentance and Thy boly Spirit, that those Things may please Thee which I do at this present, and the rest of my life hereaster may be pure and boly, so that at the last I may come to Thine eternal joy, through Jesus Christ our Lord. Amen.

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The Lords Prayer.

Our Kather which art in Heaven. Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into tentation, but deliver us from evil, or c.

The Versicles, Vers. O Lord open Thou my lips!

Resp. And my mouth shall shew forth Thy praise.

Vers. O God make speed to save me. Resp. O Lord make haste to help me.

Glory be to the Father, &c. Allelujah. Praise the Lord.

Read the Pfalms for the Service of that day. Then the Lessons appointed for it. After say the Creed, &c. Then the Daily Prayers.

C 2 Animad-



Animadversions to the devout Reader, touching these Daily Prayers.

I F then would'st have a reason, why these Prayers are so short, and in several, which use to make a long one, all put together; that thy Devotion may be quicker, they are so short (a little space being run with a greater speed: ) and that thy Spirit may bold out fresher, in severals, (as so many rests all the way st runs.)

If thou beest a man of another Spirit, take that course of Prayer, wherein thy soul speeds best. This is propounded, not prescribed to every Devotion, and intended for help,

not the hinderance of any.

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Morning Prayers.

1. Collect, for Grace.

GOD! I can ask no greater gift than Thy Glory; and therefore beg no better gift than Thy Grace; Yea, even this perfected, Cor. 13. is nothing elfe but that; nor can I come 10. at it but by the way of Grace. I do therefore, for Jesus Christ His fake befeech Thee, Bestow on me that blessed gift, Grace to do Thee fervice on earth, that Thou mayest give me Thy salvation in Heaven, through the Merits of Tefus Chrift our Lord, Amen.

2. Collett, for Peace.

MY poor Soul is an humble Suiter for Peace, O God! The blood of Jesus is my Plea, Thy Spirit Col. 1.20. my Advocate: I deferve by my fins eternal enmity; But for Thy dear Sons fake, have Favour for me! By 2 Cor. 5. whom the World is attoned, O let me 19. be reconciled to Thee! I know not how to pray this as I ought, but Thy Spirit Rom. 8.26 can make effectual intercession for SHW

me. Lord let Thy Spirit move, and Thy Son make my peace. Subdue my Lusts, conquer Satan for me, that my Conscience may have peace with Thee, and I in it: by Thy Grace, through the mediation of Jesus Christ our Lord. Amen.

3. Collect, for Health.

Lord! When I am sick, let me think I may dye; when I am in Health, that I may be sick; that I may not milpend the stock of my life, but do Thee bonour with my health; and Thou mayest give me comfort for it, in my sickness. Eventhis, that sin hath not bound me to my bed, but Thy providence hath cast me down, which can and will lift me up, or to health in this World, or to happiness in a better: Such an enjayment of health, give me I beseech Thee, for Jesus Christ His sake. Amen.

4. Collect, for Safety.

AR 17:24 O Lord! So many daies as I live, So many lives I owe Thee; Thou renewest my Lease every day; A poor Tenant at Thy will I am, and a frail lsa 38.5 Cottage of clay, by Thy power, I keep.

Act. 1.28. Lord, that hast hitherto spared me, still preserve me; and let me pay (as I can)

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what I owe of fervice, the only Rent Thou requirest for Tenement and ap- Dev. 10. purtenances, (Life, Health, Wealth, and 12. all the good things I have of Thee;) for Act. 17. which thou both grantest term of life, 27, 28. and givest Eternity. This, to that, con- Rem. 6.22 tinue I beseech Thee; for His sake, who Heb.7.22. was furety, and is sole Purchaser for me, Jesus Christ our Lord, Amen.

5. Collect, for Friends.

COR all my Kindred and Friends, Lord receive my Prayers! Do Thou good unto them all, O God! To those that Erre, shew Thy truth; and those that see it, keep from errour; To those that do Amiss, give Grace to do Better; and those that do Well, continue in so doing! To those that are Afflicted, give comfort and deliverance; to those that Prosper, humility and temperance! Bless the fick with health, and the healthy from fickness; Supply those in want, and let those that want not, give supply: To all grant thy Grace, O God, and shew thy mercy: Let Love bind us one to another, and Religion knit us all to Thee, that all who are of natural Kindred, may meet Joh. 1. 13. in heavenly Consanguinity: Even so Lord! Let the Blood of Jesus run

through

through all the Veins, and the Spirit of Jefus go along with the blood, that the glory of Jesus may be the end of us all. And however we fuffer and scatter on earth, we may live and joy together in the blis of Heaven. By the Union of that holy Spirit, and Communion of that bleffed Blood. Amen, Amen.

6. Collect, for the Kingdom. Lord! We were the Mirror of the World for mercy, we are, for mifery! A people wofully torn, divided, diffressed, diffracted; a Multitude of headless, heartless, disordered men, ready to be destroyed. O Thou

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Jer. 8, 22, great Physitian, that canst as easily cure a Kingdom as a man, heal 'our Land for Thy tender pities fake! Lord, have mercy on us, and heal us! In the Blood of Jesus purge our fins, the cause Hof 14 4t of our maladies: whether Ours or of

the ages before us, from their guilt and curse of them all, good Lord deliver us ! Deliver us from blood, O God; from all the Innocent and pretious blood, which lyes upon us! from our fins of Peace, which brought the war; and the fins of War, which brought and left us in that Guilt of blood. O Jesus! that hadst mercy even for those

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that shed Thine, and madest the mat- Acts 2.37. ter of their fing the means of their falvation whet the virtue of Thy blood expiate the guilt of all fhed amongst us, and the voice of it out-cry all the clamours which it makes in Heaven against us! And by the Grace of Thy Heb. 13! Spirit, make our hearts bleed for our

lins, that it may cry fo, for us I man With our fins, Remove our woes. Piece our rents, and close our wounds

with Thy heavenly hands, O God of Peace, that we perish not under them! Let us not make our felves a prey to forreign force; nor fall by an intestine fury. Meet body and head in common fafety; mean while look upon our languillings, and keep life in the body.

of one finner, pity millions of poor finful miserable souls, at the very point to perish! pity us, good Lord! and preserve us for Thy great mercies sake in Christ Jesus. Amen. Amen.

Lord! who delightest not in the death

7. Collect, for the Church. .

COR Thy dear Spouse, and my best? Mother, I Thy poor Child, and Carli. Hers, on bended knees, Hold up my 2. hands,

hands, and humbly pray, all thy Goodnels, O God! Truth, love, and peace be with her to For error, truth; for schisme, love,; for persecution, peace; Behold, O Lord, not what She is, but was I and not what She was for fin, but thy Service! And hear, Lord, not the cryes of Her fins, but groans of Her miseries, and make Her to be as good as She was, yea Lord, make Her be as good as She should be: Beautiful in Her self, unblemished in Her Children; Shining in truth, Comely in order, Holy in lite, Repaired in Her ruines, Reftored in Her rights, Relieved in Her injuries. To Thy Glory, Her Honour, and the Happiness of us all, through the Grace and worthyness of Jesus Christ our Lord. Amen.

8. Collect, for the Catholick Church.

Mame! As they have but one Head, let them be but one Body; as they are but one Body; as they are but one Body, let them have but one Spirit: the Spirit of truth and holynefs, in doctrine and life, be in all I Ceafe Schifmes and Wars in the Christian World. Let them not spill one anothers blood for whom Thy Son shed His.

Eph.4.1,

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His. Let there not be many Hearts under one Head, nor more Heads with it, lest they make a Massacre in Thy Body, or a Monster of it. O let Thy Scepter have Obedience, and Thine Orders obfervance every where! Suffer none by delufion or depravation of mind, or ambition of Spirit, to pull down Thy Throne, whilst they pretend for Thy Scepter, and take down Thy House to fet up Thy Glory, and let confusion and tyranny into the Church whilest they profess to bring in liberty and order. From Violence, Avarice, Sacriledge, Schisme, Herefie, Anarchy, Tyranny, King of the Church keep us: Do thou govern us, and let us obey Thee; Do Thou fave us, and let us serve Thee; even all Christian Souls. fave throughout the World, dear Jesus. Amen.

Concluding Prayer.

IT is thy Promise to grant whatso-Joh. 16.23 ever I ask in Thy Sons Name: Lord Brevia;—
Thou wilt not perform less, because I um tot us ask so in His words: In his blessed Evangetii.
Brevity therefore I summ and offer up all, and say, Our Father which art in

Heaven, &c.

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Daily Prayers.

God the Father bless me, God the Son defend me, God the Holy Ghost preserve me, and all Mine, and His, now and evermore. Amen.

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So ends the Morning Prayer.

A Charitable Prayer for these miscrable Times.

O Lord, who dost not willingly afflict the children of men, Behold from Thy holy babitation of Heaven, the multitude of miserable Souls and Lives amongst us, and have mercy upon us.

Have mercy on all ignorant souls, and instruct them! On all deluded minds, and enlighten them! On all seducing, and seduced spirits, and convert them. Have mercy on all broken hearts, and heal them. All strugling with temptation, and rescue them! All languishing in spiritual desertion, and revive them. Have mercy on all that stagger in Faith, and establish them! That are fallen from Thee, and raise them! that stand with Thee, and consirm them! Have mercy on all that groan under their sins, and ease them! That bless themselves, and go on in their micked-

La 3.35.

mickedness, and curb, and stop them I Jesus! That didst shed Thy blood for all souls to save them, shed Thy Holy Spirit on all, and heal them!

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And Lord have mercy on all miferable Bodies! Those that are ready to famish for want, feed them! Those that are bound to beds of pain, loose them ! Those that are in prison and bonds, release them! Those that are under the fury of persecution, and ery under the voke of oppression, relieve them! Those that lye Smarting in their pains and wounds, cure them! Those that are distracted in their thoughts and wits, settle them! Those that are in perils of their estates and lives, preserve them! Fesus! That didst freely distribute Thy comforts and cures to all miseries and maladies of men when Thou mast on earth; have mercy on all, and help them. Far or near, with us, or from us, Lord have mercy on all! even every son and daughter of Adam at this time in pain and anguish upon the face of the Earth; (wherever they are, whosoever they be, ) what help I would pray for my Self from Thee, or comfort from man in their condition; I befeech Thee, the God of all belp and comfort, to give it to them. Take them to thy care, and

and tender them; Supply them, and succour them; have compassion on them, and

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heal them.

Jesus that didst give Thy blood for them, deny not Thy bowels to them. Thou hat didst redeem them all, preserve them. Even all miserable souls and bodies, I beseech Thee for Thine infinite mercies sake. Amon.

A Prayer against the Temptations of the Time.

to bear! Succour me, that the Temptations of the Time do not overwhelm me! Discover to me the maies of Thy providence fo far, that I may see, why I should neither deny it, nor doubt it. And make me Tob 11.6. know Thy judgements to be so un-

Job 11. 6. Rnow Iny judgements to be 10 un-Rom. 11. fearchable, and Thy waies past sinding 33. out, that I may humbly submit my mit Job 40. 4. to thy misdom, and admire and adore the

& 41.3. Justice, which I do not see

Let me not be of so narrow a mind, as to confine Thy work to one World, which Thou dost not finish but in two. Nor let me be such a creature of sense, as to believe Thou hast no other Reward, or punishment than what I see and feel.

O let my Eyes look to the end of all, (Hea-

(Heaven or Hell) and let me envy no ill mans happiness, who shall end in Hell, nor bewail any good mans wretchedness, who shall have Heaven for his end. And let me understand, that prosperity of sin-psal 92.7 ners is a heavy Plague, because their spar Pro. 1.31. to Hell (the greatest punishment:) and Psa. 94 12 adversity of Saints a happy mercy, because Thy Rod to beat them into Heaven, (the best reward.)

Mean while, let me not give a breast psal. 4.8. full of Thy Peace, for an arm full of that Wealth, which breeds nests of Vipers and Job 20. Adders in their hearts, and continual 14. 16. stings in their bosoms: Let me prefer the sufferings of Innocence, before the spoyls

and triumphs of Violence.

O God, since a guilty Conscience is the greatest punishment on Earth (because next to Hell;) And accusing and condemning Thy providence, and forsaking Mal. 2.17. my innocence, the greatest guilt! To that & 3.13.14 extremity, let no temptation ever lead me! Jesu keep me from it by thy grace and mercy. Amen.

Note, these Prayers after Morning Prayer (and so those after Evening Prayer) may be added or omitted, & at other times used, as occasion and disposition directs and serves thy devotion.

Evening

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3. Collect,

## Evening Prayers.

I. Collect, for Grace. Hou that half promised Thy holy Spirit to these that ask it, give me thy Grace O God with courage and constancy so to fight, and fubdue my flesh, and ghostly enemy; that I may pass my pilgrimage in Thy r Per. I. Fear, and at last receive my triumphs Apo.3.12. in Thy Glory, through the merits of Jesus Christ our Lord. Amen.

> 2. Collect, for Peace. God of Peace, Who art Incom-

prehenfible; give me Thy Peace, Phil. 4 7. Gal. 6. 16. which paffeth all Understanding : Let me so live according to my rule, that I may have peace with my Conscience: Let me be so ruled by Thy holy will and word, that my Conscience may Jer. 6.16. have peace with Thee. Lord! Make an everlafting peace with me; and let me never do, what will break that league with Thee! Dear Jesus, Treat it for me in Thy blood, and maintain it in me by Thy Spirit. Amen, Amen.

3. Collect, for Health.

IT is the wonder of Thy providence O Lord, that a body subject to thoufands of frailties and casualties every day, should enjoy health or life an hour; yet through Thy mercy I have both at this instant. Lord continue to me what I have; and let me so improve it to Thy honour, that Thou mayest continue it: and for Christ His sake, do not for any wickedness, sinite me with sickness, I beseech Thee. Amen, Amen.

Collect, for Safety.

Corgive, O Lord, the forfeitures I pf. 91.11.

Have made of Thy protection, by

the wandrings of my life.

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And though I have not been (as I should) a dutiful Child: yet be Thou O Lord, (as Thou ever art) a Merciful Father. Forget not Thy Fatherly goodness to me, who pray Thy pardon for offending Thee, Thy Grace to serve Thee, and Thy providence to preserve me this night, and evermore, through Jesus Christ our Lord. Amen.

5. Collect, for Friends.

O Lord, it is joyful for Friends to Pf. 16.3. love, and live together on earth, but Heb. 12. the joy of joyes, all to live with Thee 22, 23. in Heaven, I befeech Thee, let this happiness

Prov. 8.16

piness be the Portion of all, whom Thou haft made more nearly and dearly mine. Let us so live in Thy service, that we may dye with Thy falvation. Mean while, what wants of earthly good to any, give us: What is amis and offensive to Thy heavenly Majesty in any, forgive us; What is requifite to make us fo to ferve Thee now, as Thou mayest save us then, in bounty bestow upon us; Truth and Grace aright to fee, and feek Thy face, in Jefus Christ our Lord. Amen.

6. Collect, for the Kingdom.

Lord, we lie all in broil & blood, (Pity us!) Our diffractions threaten desolation to us, (Preserve us! ) Our fins cry loud for Thy Vengeance upon Ezek. 18. us, (Pardon us!) Thy mercies have been great to this Nation, (Lord re-Pf.72.1,2. member them!) Thy Deliverances of us have been many, (Lord renew them!) that iniquity be not our ruine, let us repent, and ruine it! The guilt and blood upon us, forgive: Our breaches, repair! The Order which may bring Peace, establish! The Government Thou haft established, maintain! What is just and right in Thine eyes, fet up! What Thou feest evil,

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cast down! What makes the Nation miserable, Remove: What may make it happy, Restore! Lord! for Thy mercies sake, Say we have been miserable enough, and make us more happy! Let the light of Thy countenance Num. 6, shine again upon us, and grant us 26. Peace! The Power and Authority which may procure it, preserve; and those to whom thou hast given that power, bless them to us, and us in them, and all in Thee, for Jesus Christ his sake. Amen.

7. Collect, for the Church Catholick D Ehold O God, and Father of our Dand Jefus Christ; I, a Christian, and Child of His and Thy true Catholick Church, pray Thy mercies on my good and great Mother, and all my Brethren, and her children in Thee and Thy Son. For Errors amongst them, fend them Truthd For Schism, Unity! For Superstition, warrantable Worship! For Confusion, Order! For Profanenels, Piety! For Variance, Concord! For War, Peace! That all may as One body, with one mind and heart, and mouth, and knee, believe, love, confess, adore, and fo ferve Thee, and Him, Whom thou haft Sent, Jefies Chrift (the great Lord, Joh. 17.3. and

and common Saviour of us all) as Thou have mayeft fave us all in the World to I she come O Thou Head of the Church, wha fave Thy Body By Thy Blood, cleanle for it! By Thy Spirit, fanctifie it; By Thy Nan Power, preferve ie, and every limb of Wor dear Jesus! Amen. o niege ental my His

8. Collect, for the Church.

Eph 1.22 Christ Head of Thy Body the in w Church! Let not this poor mem and ber of it amongstus, perilli : what it vout is Thou feel Lord, with pity behold which us! what it was, Thou knowest ; 0 Lords in mercy refloreres falled .

The Primitive order in Christian truth and worthin which is east down, fet up bu The present Consultions, Dibless Aractions Innovations, Errors, which are got up cast down! Set up Thy glory, O Lord, amongst us : And what is fet apart to support it, do Thou maintain, and continue to us, and Our pofterities after us; for Jefus Christ His aken Amen Amen Do nortumod &

101 ! bio Concluding Prayer. ! \

BEhold Lord I have prayed, Thy Grace and Peace, with Health and Protection for my Friends, the Kingdom, and This, and Thy Church! Grant good God, all the requests I

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have prayed of Thee; or what more, to I should have prayed from Thee; or h, what any else have prayed with me; fee for Christ Jesus His sake: In whose Name I have presented; with whose of Words I defire to perfume and perfect my Prayers: befeeching Thee, that His Spirit may breath in those words, he in which I know I pray, both what, and as I ought; And therefore (as deit voutly) confidently say, Our Father ld which art in Heaven, &c.

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HE God of Mercy and Peace. be with me (body and foul) and i- bless me, and all mine; and those that need His mercy, this night and evero- more. Amen.

So ends the Evening Prayer.

Prayer

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#### Prayer against revolting in or Religion.

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Thou Unchangeable Truth and Goodness! Make me constant in both. Both for truth of Religion and goodness of Conversation; continue me Let me not change ever without change.

Jam. 1.26, a good life for a bad, lest I lose the blessing of my Religion, be it never so right. 270 Mat. 15.9. Let me not change a right Religion for a Act. 22.3' wrong, lest I lose the benefit of my Life 4. 82.23. 1. (though never so good.) I see O Lord, 8. 26.9.

examples of Apoltacy every where; but let me not be, One! I hear arguments for

alteration in every mouth, but let me not ny hunbeed, Any. dred years Nor, from the profits and bonours, together prosperous which follow the waies of others; Nor b Of 30 from the loffes and persecutions, which meet me in mire. Let me not change for parts of the world, but fix are Present prosperity, lest I turn Turk, and for ch Christian, take Aicaron for my Creed! Nor for for for most Hea- meer Universality, b lest I become Hea- for then. Brier then, and offer divellish Sacrifice, for thy cross, Enq. c Ad. 13. Service: Nor for shew and pretence of An- for for tiquity, c lest I turn few, and receive deny 18. 10. Joh. 9. 8 Talmud for Gospel. Nor for general bonon Heb. 8. 8. pomp of Geremony with many, lest I more

take Poyson for Health, d and Pain for d Ap. 17.4 Life. e Nor for a particular deformity e Matt. 23. of Service of Some few, lest I lose a 27. Limb for a Wen, and make a Rupture Heb. 10. for strength! f

Eph. 4. 16. With the present Roman-Catholick, Joh. 15.6.

as now be lyes divided, and fallen from the Ancient, let me not Unite, lest I maintain a Schisme from the Primitive!

g And from the Christian Catholick who- g Rom. 1.8 soever, let me not separate, lest I make a 1 Cor. 1.2.

Schisme.

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In that Christian Church therefore, h which is restored to ancient Apostolick Faith, with Primitive Discipline and or Devotion, and Catholick for both: ot Wherein, by Thy blessing, I was happily Baptized and Born, Let me Live, and 5. Dye, and not depart from it all the daies

of my Life.

Not for duty sake, (forsaking Her Rut. 1.16.

Not for duty sake, Mother. Not for poor) because my good Mother. Not and for charity sake h (if her stronger child) h Rom.14.

for for scandalizing my weak Brother. Not 13. a for shame, because the wind blowes i Cor.4.9 by cross, i lest the Enemy blaspheme.

n- for fear, lest denying God before men, He Matt. 10. ive deny me for it before Angels. k Not for 32.

honour (because many do) that God may Mar. 8.38.
I more approve me that do not. Not for Juh. 5.24. ake

Con-

11 Cot. 11 1 Conscience Sake, that it may appear to be (not profit and credit, but ) meer truth and goodness, which I love above all. m Mat. 10. m Not for Salvation Sake, left I lose my life with God, for saving it with men. # Mat. 10. n Not for my Lord Jefus fake, who for my 39. example Himself witnessed before Pontius o Heb. 13 Pilate, a good confession o! Nor for His 2, 3. boly servants sake, who stood Confessors, 1 Tim. 6. 13. and fell Martyrs for his truth p, after Hebitt. His, and for my, Example. O let me then 36, 37. (if so Thy will be) Witness it to bonds q, g Ad. 21. and feal it with my Blood, but not Apo-33. Rom. 14.8 state from it, for what trouble or Torment Heb. 12. 8 ever, shall come either in life or death; \* Bafil to that whether I live or dye, I may be Thine, the Emand Thou Mine; I alwaies Thy faithful perours Servant, and Thou ever my bleffed Sathreatning previour. fident, Ego certe

O Thou that art Yesterday, To day, and the same for ever, Give me Thy holy Spirit, to be to day what I was yesterday; and to morrow, what I am to day, \* alwaies what I ought to be (Thine, and the Same,) for ever and ever. Amen!

cap. 17. Amen!

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## A Prayer for our Enemies.

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O Lord Jesu Christ, who when Thou 1Per. 2.23 mast reviled, reviledst not again, when thou Suffered, Threatnedst not, but Committedst thy Cause to him that judgeth righteously; And after thy Holy and Heavenly Example bast commanded us, To Bless them that Mat. 5.24. Curse us, and Pray for them that Perfecute us! We befeech thee, give us grace, according to thy Holy Precept Ad. 7.60. and Patern, and the Presidents of thy Luc. 23. most Meek and bumble Saints, to pray 24. for our Enemies and those that hate us. Father-forgive them that know not what they do ! For all the ill they have Luci23.34 despitefully done, and do us; Give them repentance good God, that thou maist forgive them ! Shew thou mercy to them that them none to us! Even for those who are ready to shed our Blood, me pray thee to feed Bowels of mercy. We befeech thee, We befeech thee, O Lord, let their timely Conversion prevent their eternal Confusion! And if the Riches of thy goodness and forbearance Rom. 2.4. will not lead them to repentance, let Pf. 83 16. thy Judgments drive them to Conver- 12: 26.9. ver fion.

Pfal. 89. sion. Fill their Face with shame, that 16. Thou maift fill their Hearts with Remorfe. Thou that wouldest not have a Sinner die, but turn and Live! Turn Ezek. 33. them Lord, that they may not Die. Turn II. Lam. 5. them Lord Jesus for thy Mercies Sake.

Amen. Amen. 21.

> A Thanksgiving and Prayer for the use of our Senses, Limbs,

Witts, &c.

GOD of my Health and Strength, and of my Salvation, I do bumbly Magnifie Thy great Goodness; for the use of my Eyes, the use of my Ears, the use of my Senses! For the use of my Omit any Tongue, the use of my Hands, the use of

if any Want.

particular, my Legs, the use of my Limbs. For the use of my Liberty, the use of my Witts, the use of my Means, the use of my Friends! For the use of thy Gifts, the use of Thy Graces, the use of Thy Ordinances.

> Lord make me sadly to Consider, how many Millions of men upon the face of the earth, want the many Mercies which I enjoy: Many being Blind, Deaf, Dumb, Lame, Decrepit, Bond, Mad, Poor, Destitute, Miscreants in Thy Church, Exiles from it, Aliens to it.

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Make me bumbly to Remember, that for my mickedness before Thee, and Unworthiness to Thy Bleffings, Thon mightest, and maist most justly make me One of those Miserable Ones that do fo want. But (Bleffed be Thy Mercy) I

am not miserable!

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O Lord for thy Mercies Sake, I befeech Thee forgive me the bad use of the bleffings which I have had from Thy Goodness, and not Employed better, to Thy Honour. And (to the Glory of Thy Self, and Comfort of Thy Servant) Continue to me the use of all. I have, and Give me Grace, not to abufe any, that Thou maift Continue all, for Fefus Christ bis fake. Amen.

Pravers

Prayers for Particular and several Occasions and Conditions.

Prayer for One in Prosperity.

Y Prosperity is Thy Gift O
God! Not to make me Proud
and Potent to Despise and Injure others. Nor more Presumptuous and
Priviledg'd to neglect and offend thee;
But to oblige and engage me more against Sin, and Enable and Encourage
me to thy Service. And let thy End be
my use of it, O Lord!

What thou bestowest as a Blessing, let me not turn to a Curse, and of a Staff of Help make a Sword of Mischief, lest thou take mine away, and draw thy Sword against me, and cut Pro. 1.28. me off in sury, and cast me for it into

everlasting Adversity.

O let me be better resolved, and it, better employed, that Prosperity may be not my only, but little Heaven, A sign of my present Favour, and type of thy future Felicity: Where Ishall prosper without Sin, or change for ever. As an Advance to thy Service, Lord continue it; if an Hindrance to my Salvation, Remove it! Let me not

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not prosper for a time to perish to Eternity. Sanctifie it better to me, or Take it from me, for Jesus Christ his fake. Amen!

Prayer for one in Adversity. A Dversity is my Lot, but thy Will, O Lord! So let me Eye it, and Improve it. To reclaime me from evil ways, and approve me in Good. If so grievous to bear it for 2 Time, O God, what is it, to fuffer it: and ten Thousand times more mifery than it, for ever! If I be ill then, let it be thy Rod to Reclaim me! And if Good, thy Staff to make me H.b. 1.6. stand better in Grace, and advance un- 1. 25. 4. to thy Glory; thy Fan to purge me, Jer. 15.7. thy Furnace to prove me. So Adversity to my Body, be the Prosperity of my Soul, let it come and welcom, O Lord! That my Soul may at last Everlastingly prosper with thee, in that day of Bliss which knows no cloud of ill, nor end of good, to Eternity!

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Since it is a fign of thy Mercy, or I Cor. 11. badge of Favour, and means of Glo-2 Cor. 4. ry, let me not be impatient for it, or 17. ill under it; lest I Perpetuate my Woes to two Worlds, and whom D 3

thou

Thou hast but for a Time, make my self Miserable for Ever.

Jac. 1.12.

Jesus! Who didst go from a Cross to a Crown, and dost Cross me, to Crown me! Let me carry mine patiently, that I may come to Thy Throne, and not cast my self from a Cross of wo, into a Gulph of Confusion.

From such Miscarriage under it, Lord deliver me! Dear Jesus. By the Merits, and Example of Thy Holy Cross, and by the Virtues and Work of Thy Holy Spirit, Do it for me, Sanctifie it to me, I beseech Thee, Amen, Amen!

The Guardians Prayer.

Thou Great Protector of all, but especial Patron of the Poor and Destitute! By thy Providence I ama Guardian, O give me Conscience to be a Good one. Let me consider that though the Father of my Child be dead, and knows nothing that I do; Thou livest, and seest and observest all, Who art both the Guardians Judge, and the Orphans Father. And will surely call me to an Account, and Con-

Deut. 10.1 furely call me to an Account, and Con-1sa. 1. 23. demn me, if it be injurious to His and Thy

Thy Child. Let me not therefore dare to make an Orphan a Prey; Let me not cause or suffer Spoyl to be done to his Manners or Goods, left his vices and miseries be required at my hands. Let me care for him as my own; yea fo much the more, because both his Fathers Will, and Thine, have committed him to my charges and to shew Love and Faith to him, will evidence an affection good, not by Nature only, but Grace. Let me care for him as Thine Own, and be no more false to the Son of thy Bowels, than to the Child of my own. That at the great day of reckoning, I may fay with comfort, Behold me and the Children whom Thou haft Ila. 8.18. given me! And Thou maift fay to my joys Well done good and faithful Servant, Thou hast been faithful in a little, be Mat. 25. Thou Ruler over much! Lord, let me fo 23. Do now by Thy Grace, and do Thou so say then, in Thy mercy, for Jesus Chritt His fake, Amen.

The Orphans Prayer.

O Thou Ever-living God and Father Plal. 68.5:
of all, but especially of the Fatherless! Be Thou mine, Good Lord!
My Father hath lest me a poor Or-

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phan on Earth, Lord, be thou my Father! Provide for me as a Father against all Wants; Protect me as thy Child against all Wrongs! Ease me as a Father, of all my Cares! Comfort me as thy child, in all my Griefs! instruct me as a Father, in all my wayes! Correct me as a Child, for all my Errors! Defend me as a Father from the hands of my Enemies! Pf.gi.11. Commend me as a Child to good Guardians, (Thy Angels!) bequeath to me as a Father, my Portion on Earth! Prepare for me as a Child, thy Inheritance in Heaven! Give me (as my Father did) his Bleffing to be thy Servant; and give me (what He could not) the Grace to be thy Child.

Grace! Let all my Fathers Goodness ever live in my Life; and let all his ill, be buried at his Death; but after thy Fatherly Precepts and Example let me ever live, in whom there is no ill at all, but all manner of Goodness! O give me Grace so to be, and live, as

For Dependance, For Observance, For Patience, For Gontentednefs, For Humbleness, For Fear, For Love, For all Child-like Daty, Lord give me thy

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thy poor Child, fo thy good Child O Lord. That thou maist be twice my Father (as thy Orphan and Saint) I may have thy double portion, both of Protection, and Salvation! Thou maist be to me a double Bleffing (my

Sheild and Crown.)

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O Jesus! that wouldst not leave thy Pf. 84.13. Children Orphans and Comfortless, 18. have Care, and Comfort for me thy poor Orphan and Child. Take Care for me on Earth, but especially for Heaven! have Care of my Life, but above all, of my Soul. For thy tender Mercies fake, be my Keeper and Comforter for ever. Amen! Amen!

The Magistrates Prayer. Thou Soveraign of the World! Tim. 6. I am Superiour to others, but Is. Subject to thee, and by thee, and for Plat 2.10. thee, am made their Superiour! Let Rom. 13 1 me not then do injury to any, left I fuffer punishment from thee, for doing ill both against thee and by thee; in whose room, and for whose sake, Dan. 3. I stand above others in Authority! By my Place, I have thy Name, O God! Pf.82.6,7 By my Power, let me not make my felf a Devil, left when I dye (as I must do

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Dan. 3.

Mat. 10.

Mat. 10.

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do) as a Man, Thou give me to the Tormentor for my Cruelty and Iniquity, and make me for ever the Subject of Thy Wrath, and His Tyranny. Lord Jesus, make me do right in Thy Name, that I may not suffer ill to all Eternity, I befeech Thee, for Thine Infinite and Endless Mercy, Amen!

The Subjects Prayer.

Lord! What thou hast made me, let me be, content to be, Subject unto Power above me; Subject not for Rom. 13. wrath only, but for Conscience Sake, because thou hast so made both me & the Power! If I Refift the Authority Thou hast Ordained, I am twice a Rebel both against Heaven and Earth, (God, and Man the Deputy of God!) O! Let me not Dare it, lest a double Rom. 13. Plague befal me for it, in Earth & Hell. In my just Magistrate, let me see Thee Ad. 5.29. (Thy Power in His Scepter, Thine Ordinance in His Power) And feeing both in Him, conform to His Will; when it contradicts not Thine: But if visibly Cross to Thee, My Soveraign Lord, let me not obey him, left I rebel against Thee, and for fearing Man before God, be cast into the Prison prepared for the Devil, where eternal Torments

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Torments shall lie upon me (Soul & Body) for following his conduct, who himself first rebelled, and fince tempts all to rebel against Thee. From rebelling against just Authority, keep me; and from complying with unjust, deliver me, lest my Obedience as well as my Disobedience, damn me! Keep me from both, and deliver me, Dear Jesus I beseech thee! Amen, Amen.

The Masters Prayers.

Lord! I have a Servant, but am Gal. 3.15.

Thine! And so He is my Fellow, made by the same Hand, bought by the same Blood; So, let me Eye him, and use him, and not as my Slave. Let me not be cruel to him (Back or Belly;) Not injurious to him (Soul or Mat. 18. Body;) Let me do nothing unjust 35.

or unmerciful to him, lest thou who art Just, deny to be merciful to me.

As He is my Servant by thy Provi-Gal. 3.28, vidence, he is my Brother by thy Grace 3.29. a fervant to me in my Family, but Heir with me of thy Kingdom: So let me treat him as a Brother, and use him as thy Son, that thou maist not for my Tyranny disclaim me for thy Child, and discard me from thy Crown.

Tis. 2. 9.

fo be it, for Jesus sake, from me to him, that it may never be so from thee, to me. Amen. O Lord, Amen!

The Servants Prayer.

Col.3.22, I N my Christian Master, let me see thee, O Christ, and so serve and

observe him; Not because his Eye is upon me, but because thine, sees me.

And the more I do profess for thee, Tit. 2. 10. the more faithful and dutiful let me be to him; lest whilst I pretend to Religion, and thy Honour, I raise a 1 Tim. 6.1. Blasphemy, and Scandal on both: Lest

me not look at thy Blood, which hath made me Equal with him, but at thy Providence, which hath made me subject to him; and at thy Will, who wilt have me obey and serve him: From being quilty of ill fer-

Col.3.12. him: From being guilty of ill fer-Eph. 6.5. vice to thee, and him (against both my Master in Heaven and Earth) and drawing Religion into the Conspiracy, deliver me good Lord, for thy Mercies sake! Amen.

The Physitians Prayer.

Jer. 8.22. O Lord! if I be any thing, it is by Mat. 9.12. O thine Ordinance, and as thy Instrument; by an understanding and use

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use of those Creatures and Means, Col 4.14. of which thou are the Author: If I Pf. 147-3. Cure then, let me not usurp Glory Pl. 103.3. from thee! If I miscarry, let me take the infirmity upon me! And O Lord! Since I am a Man (not God to Heal) preserve me I beseech thee from all wilful neglect and hurt; and Pardon what is of ignorance, and involuntary! O thou Great Physitian, who dost never Err, nor fail to help when thou art pleased to take in Cure! In whatfoever I shall direct. or do, let thy Wisdom go before me, and thy Bleffing along with me, that Success may come after me! And as I take Care of the Rich for my take, let me tender the Poor, for thine. A Patient for whom thou wilt both pay thy Bleffing on my Labours, and thy Bleffedness on my Self. For whose Cure, thou wilt both Mat. 26: fatisfie me with thy Comfort now, 36, 42. and hereafter with thy Glory! So be it, Mat. 8.16. dear Jesus, though good Physitian of Luc, 4.18. Mankind, and Me, when all were Destitute, Sick and Poor, and had nothing to offer for our Health. Let no Fee be fo welcom as thy Favour! Let me Heal like thee, that I may be belo-

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Particular Prayers.

ved of thee, and of thy heavenly Father, in, and for thee! Amen, Amen! ict ere nor aluro Glory

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The Patients Prayer.

Tob 13. 4. Mar. 5.26. 2 Chron. 26. 12.

O Lord! I feek help on Earth, but hope it, from Heaven (without error I cannot otherwise seek and Hope.) Let me not then make my Physitian my God, lest thou smite me with Sickness for robbing thee of thy Glory. Nor let me neglect thy way to Health by him, lest thou deny it me, for going against thy Providence: Trust thee I must, but not tempt thee; believe thou canst fave without Means, but not tye thee to heal by Miracle! So then, let me by him, feek to thee, and do thou for direct his thoughts, that he may not err about me! So bles his Rules, that I suffer not by his error! But by thy Bleffing on me, and him, may find what I feek, and have what in thy name I ask and hope; Health to serve thee more cheerfully, and live more comfortably. For which end, with my Bodies, give me my Souls health, thy Grace, good feek

Pal. 41 4. Joh, 12.40 God I beseech thee. And let me now and ever above all things ask, and

feek, and find that, with thee. The Luk 4.21.

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O lefus the Physician of Bodies and Souls! By the vertues of that Balm and Spirit of Blifs (thy Blood and Holy Ghost) shed to heal and fave me! For thy Mercies Take, for thy Merits fake, dear Jesus, give both to me! Amen! Amen!

The Lawyers Prayer.

O Lord! When I Plead at the Bar, Pfal. 82.1. let me think thou art the Judge, that I may not dare to Pervert or Puzzle Right I bar word land woll

When I give Councel in my Chamber, let me fee thee by my Chair, that I may fear to advise what I know to be ill! Lord! If I be not blind, I may see thee, there! All Judgment , Chron. is for thee, and before thee, Over 19. him that fits on the Bench, and stands at the Bar; thou art Chief Juffice, and Judge: (Thou art about my Bed Pla. 139.1. and Paths ) and lye I, or fland, or fit, or be where I will, Thou Spieft out all my mayes! O then! let me not take Fees from man, till I give my Soul to the Devil, and with Judas, hire away my Salvation, for Fee.

Let me Councel and Plead wrong

for

1s. 1. 17. for none, but right of all; and for Pro. 31.6. none more than those who want Purse Pro. 14.21 and Power, to maintain their Right. Job. 29.16 That what I lose at Mans Bar, I may find at Thine, who wilt pronounce me Quit for such acts of Mercy, and require no other Evidence for my In-

Toh. 2. 2.

my Client now, that at that Day, I may be thine; and thou, who art my Judge, maist be my Advocate; Plead for me, acquit me, Crown me, Bequeath the Kingdom to me.

heritance of Glory: let the Poor be

Dear Jesus! Now, and then, be it ever so with me, and to me, by thy Grace and Merits, I beseech thee, my God, my Judge, my Soveraign Lord, and only Saviour, Amen! Amen!

The Chients Prayer.

Why fo much Cost and Pains to save my Estate, and so little to save my Soul? Why such unweariableness to have my Will, and such tediousness to do thine? By this eager sollowing of my suits with Man, let me learn to be more Diligent and Devout for Thee, O God.

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ly l, Yea, even so, I may prosper better in my Earthly Suits, (thy Blessing can make me Prosper, Inform Counsellors, Move Jury, Rule the Judge.) They will not miscarry, if thy Favour be ps. 17.5. my Solicitor! O let me be thy Client ps. 4.12. O Christ!

In that Great Case, and Cause of Salvation, (as at that Great Day) be Mat. 25. thou my Advocate. And let not my 35 & 40. neglects of Suits and Supplications and Service now, be cast upon me in thy just Jugement. When I cry to thee my Judge for mercy, then, Lord speed me! In my Suit now, if thou seess it good; but in that mighty Cause of a Kingdom and Eternity, let me not be cast.

O Jesus that art to be my Judge, let me find Thee to be my Jesus then, and not now therefore neglect Thee my Lord and Christ; not for my Will, or Gain, or any Loss or Lust, I beseech thee good Lord, Amen, Amen.

The Courtiers Prayer.

What is thy Favour O King of Heaven, when so much to be a mans Favourite! If he can, and will do much for his, what canst thou, wilt

thou

thou not, do forthine? O my God, let me not by any bad or base Acts, seek Mans, to a loss of thy Fayour!

What is the Glory of thy Court, when so much in Mans? What Oceans of delights in thy House, when theirs fwim with fuch Pleasures? O Lord, let not the Gawds and Glories of an Earthly Court, Keep me from the Joys and Honours of thy Heavenly Kingdom! By an inordinate pursuit of them, or any thing on Earth, let me not draw on me, the Displeasure of thee the King of Heaven, left I be dilgraced and discarded thy Palace and Presence for every for doting so much on those Vanities and Toyes of Time. Even then when temptations Court my senses most, to neglect my

Gen. 39.9 Soul, let me keep a Court of Conscience clear before thee, that thou r Cor. 19. mayst therefore value my Service

of Glory; even a Crown (above all

Per 5.4. Diadems on earth) of Honour with Blifs and Immortality. So be it, O King

1st. 42. 1. of heaven, I beseech thee, for his sake who is the Prince and Favourite of heaven, Jesus Christ our Lord, Amen.

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The Beggars, or Poor Mans

Prayer.

O Lord, as by thy Providence I am poor in Estate, by thy Grace make me poor in Spirit, that whilst I Prov. 21 2 am a Begger on Earth, I may be an Mat. 5.3. Heir of Heaven, preserved from Pride, which makes the Soul Banckrupt of Grace, and cast into the Prison of Hell, (Blessed, Blessed then be the Provi-Jam. 4.62 dence that made me Poor!)

But let me not neglect a Part in Heavenly Blis, that have no Portion of Earthly, left I bring two Worlds of Woes upon me in Earth and Hell;

for Time and Eternity. ways avoided

Jesus, that wast Poor to make me, 2 Cor. 8.9 Rich, let me bear my lot, because I am but (as thou wast) poor on Earth; and teach me to improve my poverty, that I may be (as thou art) Rich in Heaven. If Riches hinder from being so Rich, keep them from me, I beseech thee: let me be a Begger, that I may be Blest: Give me poverty so it bring me to Felicity. By thy Providence and Grace, bestow that on me: Jam. 2:5. Take not this from me, Lord Jesus. Amen.

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The Hearers Prayer.

Luc 4. 20. Thep me from wandring Looks the 1 Pet. 2. And Thoughts, but especially from An 1) 3. fixed Lusts, O Lord! without pride Act 10.33 and prejudice, let me hear, refolved Ma. 18.2. to learn what thou doll Teach, and to do whatsoever thou shalt command.

For Fashion or Custom, let me not the hear; or to pass Time, or please rec Ezek. 33. others, or my felf: But as a Duty car 32 (not Civility) out of Conscience, not other Luc. 8. 18. to humour, but better my Soul: And I r Joh.4.1. give me a differning spirit to keep

me from a deluded one! Let me not me believe every Word I hear, left I Inn

1 Reg. 22. make a God of Man: And ill, or er22. for, let me not credit upon any mans in
Creed and word, lest I make the Devil my God. Per Decalogue With judgment let me hear, and ac-Ad.17.11. cording to known Rules of Truth and my Gal. 1.8. Goodness, discreetly judge what is Ba 2 Joh. I. new, and other, to be falle and naught: He 10. Yet let me not fit (as a Judge) to Heb.13.

Hear and Censure, but Submit to those, who from thee, have the charge and overfight of my Soul.

And what I learn let me do, that my hearing may not aggravate

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my fin, but advance my happiness! Joh. 15. So let me hear, and do, I befeech 22: ooks thee for Jesus Christ his fake. Amen! Luc. 11. om Amen.

The Husband-mans Prayer.

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ved Lord! I toyl in vain if thou Pf. 127.30 and dost not bless me! Bless then Hag. 1.9, mthe Labours of my Hands, I beseech 10, 11. not thee! Let me reap what I fow, and Hig. 2.17. east receive what I hope for; And take Mal. 3.10, uty care to enjoy honestly to my Comfort, 116 not others good, and thy Glory, what Pro. 3.10. ind I reap and receive!

not me (to my power) Preserve a State of Innocency in it, and with it, having er-lenough in my Arms, and a Paradife in my Breast (thy Blessing with the

od. Peace of my Conscience.)

nd my Field fertile, and let my Soul lye Joh. 6.27. is Barren! A Barn full of Goods, and Heb. 6.8. Heart empty of Goodness! Let me b Luc. 8. therefore Plow up the fallow Ground 11. of my Heart, by Repentance. a Cast c 2Tim.4. into it, the pretious Seed of thy? Word in due Season, b with Faith c. d Pla. 1.2. Harrow it, with pious meditations d. Luc. 2.19.

Fence it with wholfom Precepts,

ask 3 图 2 Per. 3. 18. the Encrease of God, That at the End Phil. 1:11. of the World, when the Tares of the Col. 2.19. wicked ones shall be bundled and I Thef.3. burnt in Fire, I may (as thy Good 12.

Wheat) be gathered and Garner'd in Mat. 13. 30. Rooms of Bliss. And in the mean Eph. 6.9. time have a former Harvest of Peace on

> Earth, till the latter come of thy joy m and glory in heaven.

O thou Great and Bleffed Husbandman of Souls, teach me this holy Husbandry of my heart, so to thrive in Grace, that I may grow Rich in

Eph. 5.16. Glory. 1 Tim. 6. 18, 19.

Joh. 15.

10.

And when my Life is cut down by Death, my Soul may be laid up in the Mansion of Immortality, through the precious Merits and Operations of thy holy Blood, and Spirit, O Lord. Amen, Amen.

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G ra cl The Tradesmans Prayer.

O Buy and Sell, Thou doft allow, Lev. 25. O Lord; But deceits and dif- Lev. 9. 19. honesty, thou dost Condemn! Let 32. me not Condemn what thou Allow- Thef. 4. est, nor Allow, what thou Con- 6.

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What I know to be ill and unjust the in my way, let me not do at all. What I doubt, let me feek to be informed, that I may know, and accorin ingly do! Let not Custome in ill ean Take away the sense of my Conscion ence; Nor Community carry away joy my Soul, against thy Law, and its Light.

Exo. 23.2.

luf-O Lord! Thy Heaven is no Ware to be exposed by me to Sale! O let ive me not sell my Soul with my Comin modity, lest I give away my Salvation to the Bargain! What will it pro- Mar. 16. by fit me to gain the whole World, and lose 26. the my own Soul? Or, What shall I the take in exchange for it? shall I then, thy Swear, Lye, Oppress, Extort, Mete, men, Weigh, Cheat it away, for a little Gain? O Keep me from that Miserable Merchandize, this woful Ex-The change; to take a little Money for that

Act. 20.28 that which cost so much dear Blood? Foor a poor Penny, to fell so rich a Perpetuity! Let me not make my felf a miserable Banckrupt to Eternity, to fave my felf from being a Begger for a Time! Yea, in the way of Diligence and Honesty, thou canst make me a Pro. 10. rich; a And if I do forfake that way, bPf34.10 thy Curse may meet me b, and justly Mat. 6.33. make me a Begger on earth, who have 6 Tob 20. so wretchedly made my self a Banck-15.16.9. Heb.2 13. rupt in Heaven, Lord let it never be so Eccl.g. with me! If my bags below be empty, H17.1.6. let them be full above e; Let me not I Tim. 6 9. be rich in State, and poor in Conscience. Pio. 28.20 Luc. 12.33 A Prince abroad, and Peasant at home. Have abundance in my Factory, and Heb. 11. 14,15,16, nothing in my Country.

Pf. 49.17. Luc.12.21

In the way of well and just doing, make me to depend upon thee, and pray Blessing from thee; and in that good way to make us rich, Lord give it me, I beteech Thee, for his sake, Who became poor to make us rich, Jesus Christ our Lord, Amen.

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Tutors or Teachers Prayer.

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O Lord God, Father of Lights Jam. 1.17 from whence cometh every good Ex 36.18 and perfect Gift.

All Arts, are thy Works, Thou art Prov. 1.6. the first Master and Teacher of them all! I pray thy Bletsing therefore on me, and the Children of which I am the Teacher!

Let me Carefully Consider, that Is have so many Fields to till, as Children to teach, and accordingly to tender them. Not harshly to tear, but gently to break up these Fallow grounds, and diligently to sow the seeds of Knowledge and Vertue in their minds, and wills. And patiently to expect from heaven, (in due Seafon) the fruits of what I sow.

Let me Prudently Observe, What each parcel of ground will best Bear, that I may not over-cloy some, and under-sow others, but justly distribute and measure out my Seed.

Let me Conscionably consider, that Children are not more their Parents, than thines; Put by thy fatherly Providence into my hands, the better to Polish and Perfect their minds; and Heb. 12.9.

E that

Pf. 24.11.

2 Cor. 6.

Luk 16.2. that thou wilt one day call me to an

account for thy Jewels!

Let me Comfortably consider, That they are Mine as well as Thine. As Fashioned and Formed by me to Knowledge and Goodness, I am Father of their Minds, and they, the Begotten and Born of my Pains and Cares! And their Souls from my hands took that First Seed, by vertue

hands took that First Seed, by vertue of which through thy Grace, they grow to be good Children in thy

Church, and Heirs of thy Joys.

Lord, let me every way Consider, with Care and Wisdom, and Conscience, and Consfort, thy Providence with their Capacity, and my Advantage with thy Interest; that I may serve that, and observe this; and preserve this, and promote that. That so I may at that day give up my Account with joy, and say, Behold I and the children whom thou hast given me!

Ifa. 8. 18. For which end the better to discharge my Duty to thee and them, I humbly beg thy fatherly Blessing on me and my Children! Bestow it on us for thy Christ his sake, O Lord! Amen.

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The Scholars, or Pupils Prayer. Pfal. 36.9 Thou eternal Fountain of all Wifdom and Goodness, give my Heart a Capacity to contain fo much, as thou feelt to be most for my Blifs, and thy Glory: And pour from Heaven so much into me, as will fill my Capacity! And bless those Hands on Earth, by which thou in thy Providence art pleased to Derive it into me! And let me with all Diligence and Willingness be ready to receive and take it into my Heart, and not heedlesly spill and lose out of my mind, what they and thou doft fo put in. for thy executive raises face!

And teach me, as Knowledge, which Pf. 49.12.

will make me a Man (not a Beaft;) So

Vertue, which will make me an Angel above Man! And, as I have much
Reverence for those Masters, who
teach me Knowledge, let me have most,
for those divine Ones, who teach me
thy Service. And double Honour; Tim. 5.

let me ever have and give to those, 17:
who teach me both those good Lessons of Knowledge and Vertue, and
furnish me with all Learning both Humane and Heavenly, so make me live

Ever

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As I am mans Scholar, make me Fro. 8.12 ever thy Disciple, O Christ, Wisdom Col. 1.19 of the Father; in whom (as Waters in Col. 2.13 the Ocean) are all the Treasures of

Knowledge.

Enrich me with some measure of thy heavenly Understanding! Give me Wisdom to Know and Believe thee, and grace to Love and Serve thee, and withal Reverence to observe my Tutors and Teachers in, and for thee. And do thou bless their Studies and mine, that they may convey all good learning fit for me, from thee. Lord Jesus grant all this good to me, for thy great mercies sake! Amen!

Single persons Prayer, Intending, For, or Not against Marriage.

Lord, who knowest what Condition is best for me, and disposest all for good to those that love thee; Let Rom. 8.28 thy hand of Providence lead me to that course thou seest best, whether a Married, or Unmarried life.

If my mind encline to Marriage, let Wisdom go along with me, and thy Grace guide me to make my Choice! And since out of all Mankind I am to

Cull,

Cull, and Take my felf One, with whom to Bed, and Board, and Dwell, and live in weal on woe, till death; Let me, look out One of that Goodness of 1 Cor. 7. Spirit which I ought to Love and of 39 that Likeness to mine, which, will make me more naturally to Love as I ought. Then let me consider the Stock and Branch in and on which I am to Graft; and the Root on which I must maintain branch and fruit in that Stock (next to Soul and Body) honest Parentage and Means.

Let not the World carry me away to look above all, at Estate, lest I Wed my

felf at once Wife and Woe,
to a \* Husband and Firebrand. Sex is, that

And let not my Friends drive me fay either; to such a Match of Mischief, less they entail upon me more Troubles than Means, and become Parents as much of my Miscry, as my Body. Without them, let me not dare to Contract so great a business, less I have their Curse; Gen. 20.21 And with them make me fear to strike no better a Bargain, less I want Gen. 28.1. Thy Blessing. Encline my heart and Gen. 28.1. Thy Blessing. Encline my heart and Gen. 24.6. theirs Good Lord, not to the most wealthy, but happy choice, that I may

live

live with content (the heaven on earth) and dye with Comfort, because I then go to a better Heaven. What will bring me those two Good Estates make me, and them esteem and value, for my richest Match.

And do thou by thy providence and mercy make it for me (if any) for Jefus Christ his sake, Amen.

Single persons Prayer, resolving Virgin-

Since I have a Will to Contain my felf in Single life, and choose it for a Freedom from Worldly Cares and Troubles, the better to intend and

Cor. 7.7. Manage the business of a Holy and Happy one; Give me, O Lord, the Gift to my Will; and Conscience with both, to have as a Body for lust unknown to Man, so a Soul for all Fidelity well known to Thee: Let

mer for my Husband, and do thou Eph. 5.23, make me thy Chast and Undefiled Spouse. Thy Bed (in my Heart) make

me to Keep without blot, that thou Cant. 2:7 mayst sleep there in my Peace, and I Jer. 6. 16 rest in Thine. And when the Joyful Marriage day shall come, and thou the blessed Bridegroom appear in

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all thy Glory, I may have for my Double Virginity, a Double Honour and Crown (One for my Virgin- Apo. 14.4. Body, and Another for my Virgin-Soul.)

How resolved soever, let me not vow that of my Body, lest I lay a Snare for my Soul, and Satan take me 1 Cor 7-5 in the Snare; but with as much Conscience and Constancy set my felf to maintain that Estate, as if under a Tie of the strictest Vow. And more conveniently, because with more Freedom than a votary in those Bonds, as without all Tie, but of Conscience.

Whatfoever my Condition, by thy Providence shall be; Give my Soul the Gift to keep her felf Perpetual-Virgin before thee. Make me remember my End to which I go, and the Time when thou wilt come. That I may timely prepare the Oyle of Grace in my Heart, sufficient to hold out in Mat. 25.8. the Lamp of my life. That (if not a Double) I may be found a Wife Virgin Mat. 25.4. by Thee. And when the Secure, and Mat. 25. Foolish shall be Barr'd and Excluded 10. the Doors of Bliss, I may be let, and taken into the Mansions of thy Eternal Felicity. Bleffed Bridegroom of

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my foul, for that happy Morriage, Meeting and Dwelling, ever Fit me, and to it, in thy good time bring me, for thy great Mercies, and Merits sake, Amen, Amen!

The Martyrs Prayer, or for One unjustly Condemned, and to be Executed.

Lord and Judge of the World! It is hard for flesh and blood that Pfal.94 2 deserves not Bonds, to hear, and suffer the doom of Death: Yet fince Mar. 10. it is not without thy Providence that 20,3 I. Rom. 6.12. I must suffer by the fin of others; nor 1 Pet. 4. against thy Justice, fince by thy Law I 14,16. Mar. 5.10, deferve to die for my own ; nor against Honour, fince to Die innocent is 2 Tim. 2. to be Crown'd with a Martyrs death; Y 2. nor against Bliss, since suffering for Jam. 1.12. thy fake will raise up my Body and me Apo. 2 10. thy lake will raile up my body and me 2 Thef. 1. at the last day to a more Glorious ·Crown; nor against thy Goodness, 5, 6, 7. 1 Pet 4.16 for thou wilt acquit my Innocence at that day, though Man condemn me now for guilt; Let me suffer as a Christian, though used as a Heathen; and depart as a Saint, though I die as a Malefactor; With Prayers in my Mouth, Courage in my Spirit, Hope in my Heart, and Comfort in my Conscience.

ignorance of Men, Father forgive them Act. 2.15.
Acts 8.60.
that know not what they do! If of Malice, give them repentance to wash off
their Guilt of Blood: If I cannot satissie them, and make them see my Innocence, let me Bless and Magnisie
thee that I have it.

O what a Horror is it to Die with Guilt, when so much Trouble to Die even with Innocence! Bleffed, Bleffed be thy Name O Lord, that I am clear of that for which I am to die! That I shall sleep my last in a Martyrs Chair, and lye buried in my Savieurs Bed. A Witness of my Truth with Blood, and Defender of Innocence, to Death! With that Spirit and Conscience, which would (by thy help) be Martyred for thee, (thy holy Truth) O Christ!

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O let me not blot my Innocent life, by too much shame or dread of Death. Let men know, it is Conscience of my common sins, (not that which is imputed to me) which makes all my fear Heb. 9.27. to Die; because then to appear before that great Judge, in whose Sight Psa. 143. 2. (if he enter into Judgement) no man can stand that doth live. And therefore

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take Courage, because I can, and do Appeal to that Righteous Judge, who is witness to my present Innocence, and will Pronounce it as Judge in that Day, at his dreadful Bar; When Cor. 4.9 Angels and Men shall be made Witnesses of that Just Sentence of his for me, for want of which now I am made a Spectacle to the World, to Men and Angels! When Judge and Prisoner both must stand at the Bar; and Judges (unjust shall be condemned, and Innocents condemned) shall be acquitted. Yea, the Innocent shall Judge their Judges.

1 Cor.6.9

To the Judgement of that Day, let me refer my Cause. To thy Mercy now commit my self. To thy pity commend my Enemies! To thy Blefsing, my Friends. To my Saviours Bosom, my Soul. To his Bed, my Body. To rest and sleep, till he awake it to his Glory, and my Immortality in Heaven; Where my Innocent Soul

Phil. 3.21. in Heaven; Where my Innocent Soul Thef. 4. (washed with his Blood and made fulI Cor. 15. ly Innocent) \* shall with his Holy
Saints and Angels live with him in joy
Ap. 7.24. of all Good, and never see, or suffer,
Thes. 4. more ill to Eternity! So be it O Lord,
Apo. 7.17. to my Enemies, to my Friends, to my
Body,

Body, to my Soul, to my Self; So be it, now and evermore, Amen, Amen.

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The Prisoners Prayer. Hough my Body be bound, Lord! 2 Tim : 1 let my Spirit be Free! Nor cap- 26 & 3.6 tive to Satan, nor Vassal to Lust! Let Pro. 5.7. Thy mercy therefore free me from the Rom. 6.1. fetters of Guilt, and thy Grace deli- 18. ver me from the Power of Sin. O thou Great and Blessed Redeemer of Mankind (by the Price of thy most Eph. 1. 7 pretious Blood ) Redeem my poor Apoc. 5 Soul from Sin, and Satan, for thy tender Pity and Mercies sake! And let me, by the strength of an humble and holy Resolution, with an hearty Repentance set my self to break off my Bonds, that thou maist Succour me by thy Grace, and fo I may be Joh 8 36 twice Redeem'd. Once by thy dear Rom. 8.1 Blood; And again, by thy good Spi- 2 Cor. 3. rit O Lord! And fince I cannot else be 17. once faved, I beseech thee, let me be Tit. 3 5. so twice redeemed.

From Chains of everlasting Darkness in the Gaol of Hell, Good Lord deliver me! and from preterring the Slavery of Sin and Chain of Satan, before before the Freedoms of thy Blood and Spirit. Keep me, lest thou deliver me up (most justly) to that Dungeon of Eternal Death! And from Continuing, and delighting in Sin, to the Neglect and Contempt of both my Heavenly Ransom and thy Grace; Hold me, that I run not after such wicked and damnable Preferment.

If others grow more Debaucht because Restrain'd, (and most Prisoners follow the course of others, ) let not me be so desperate, lest I lye for it in double Chains, as an Offender both to Mans Law, and thy Justice. Such Examples let me shun as Devils, their Comforts as Serpents, and their Courfes as Hell. The Company which after a Good Conscience goes for Heaven ever, and more carefully for their prefent bondage, let that be my Choice and Use; such let me Lead or Follow In the way of Vertue and Holiness! But Guides and Councels to Vice and Mat.7:13 Profaneness, let me forsake, as being

Rom.3.17 every where the Broad way to De-Mat.11.28 struction, but in a Prison, the Highway from one, to another, Hell. If I have run that bad Course with any,

let me Repent, and Return unto a

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Better, and go, and keep on in the

way of peace.

That I may have a Free Soul Enfranchized in my Saviours Blood, and Ennobled by his Spirit, (even whilft my Body is in Prison) and a Blessed Soul in thy Glory, when my Spirit shall be delivered from my Body.

Son of God, make me thus Free, Now, and Then! Thou that wast once in Bonds thy Self on Earth, but now art in the sull Freedom and Glory of Heaven! My dear Redeemer, Do thou so Freeme for thy Mercies sake,

Amen!

Prayer for a Prisoner of Debt.

Thou Great Creditor, to whom all Sinners are Debtors, Discharge Luc.7.41. me of the Debt of my Sins, that I may with more Comfort Endure, whatsoever I suffer for any other debt! And since without Repentance thou dost discharge None, and without Act. 3.19. Amendment, allow no Repentance; Mar. 3.8. Let me heartily repent my Sins, that Act. 26.20 I may have thy Acquittance for the Debt, and really Amend, that thou maist Seal, and the World Witness, my Acquittance and Repentance.

14.

That so before thee, I may be Quit and Free.

For Bodily liberty, thy Will be done! Move their Hearts that have power of it, to have pity on me. Move

Rom. 13.8 their Consciences to pay me, the Charity they owe me. That as they expect thy forgiveness of their Talents, they may pardon me my Pence, left whilft

Mat. 18. they Exact my Debt, they Encrease 32.8 35. their own.

But let not Iniquity to any, put, or keep on my Bonds, left in going to my Prison as to a Sanctuary of Deceipt to Defraud others, whilft I make my self Mans Prisoner, I enter my self the Devils too, lying as fast bound to Hell, as a Goal: And finally Cheat my Soul of Heaven, for wilfully 1Cor.6.8, wronging man on Earth. If Means

fail for my Discharge, let their Mercy give me mine, that for that mercy, thou maist give them theirs. If Abi-

Mat, 6.12, lity ferve to pay, what in Equity I owe, let me discharge, lest I live and die in debt to thy justice and my conscience, for which neither will give me a Difcharge. Let them pay what they owe thee for thy Love, and me for thy Sake, in Charity! And let me pay what ind

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what I owe them by Mans Law, and thee for thine, by Common Equity. That at that great day of Accounts, thou maist discharge us all for having done those Christian Offices which forbid all injustice and cruelty! O let us now Discharge them, and do thou then Discharge us, for Jesus Christ his sake. Amen.

Prayer for a Prisoner of Crime.

O Lord! By my Sin, and thy Providence, this shame and woe is brought upon me on Earth! O Sanctific it unto me by thy Grace, that it may keep me from the Eternal woe and shame of Hell. Let me no longer live and lye in the Bonds of iniquity, lest thou give me up into the Devil, as Act. 8.23. well as the Keepers hands, and when my Soul shall be Quit of the Prison Mat. 5.25. of my Body; I be had to the Prison where I shall lye in torment to Eternity.

What the Church did not, let the Prison do; Teach me to Fear and Serve thee: To Repent a Bad life, and live a Better, before thee. Let me make a Church of my Prison, my Goaler, a Preacher, and his Chains Lel-

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But let me not be one of them which make a Hell of the Goal; Abusing their Restraint from liberty, in an Excess of all Villanie. Deceive, Dice, Drink, Drab, Debauch, Swear, Roar like Devils. The Apparitions of such Vile Bodies let me flie as ill Spirits, and never make one of those Incarnate Fiends. Let me believe one Hell to be too much, and not make two for my Torment (one by my Sin on Earth, and another for my Sin in Hell.) Let me profit better by my Prison, by the little Hell where I am, to Dread the great one to which such Devilish courses draw, and drive me. And to learn and go more diligently the way to Heaven, left I come at last to the Hell of Hells.

From such a going out of this Prifon, Lord deliver me; and from such Hellish wayes and works in it, Keep me, for Jesus Christ his sake: Amen!

Prayer of a Prisoner for some. Capital Crime.

Lord God and Great Judge of the World! Since my Crimes against Man nd

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Man and Thee have laid me in chains, and threaten me with a fad Doom of death, and the Curfe and shame of an untimely Grave: Let me make a Pulpit of my Prison to Preach me to Repentance, and a Sermon of my Shackles, to teach me thy Service. Turn my Goal into a Shop, to Traffick for Heaven, and an Exchange of all Devotions, that may Gain me Salvation. Let me Fast and Pray, Read and Meditate, Confer and Hear, Confess and Communicate; and in and for these Holy Commodities of my Time and Soul, fpend the Hours which remain of my Weeping and wayling bitterly the wasts which I have formerly made, and many do, upon Vices and Vanities, miserably mispending pretious Life and Time. Let me lose no Minutes now, that have lost so many Years already. Oh! Let me not deferre to my last Night and Hour by Repentance to make my peace with thee my God, confidering that Eternity of my Weal or Wo, depends on those few Remains and Minutes of life: And that the comfort of death confists in Isa 38. 3. a Good life past, not in a present Re- Eccl.9.10. pentance

2 Pet.1.17

pentance for ill done, when I have no

longer power or time to do it.

Make me, good Lord, so wise a Merchant of my time and woe, that I may gain Eternal Life for Death, if I die, and exchange a Wicked life for a Holy one, if I live. Before thee my Great Judge, let me presently Summon my soul and life past, and for all

mon my foul and life past, and for all cor. 11. my ill, damn my self, that thou maist not condemn my Soul.

By thee, Dear Jesus, the Blessed and only Mediator and Saviour of the world, let me appear and appeal to thy Father the Great Judge to procure my Pardon, when I have Condemned

my Self.

From thee, O thou Holy Ghost of God, and Heavenly Comforter of sad and sorrowful Souls, let me have Grace not to fail in Spirit or Duty, when I make my first appearance, and

my last appeal.

When Justice layes my Blood upon my own Head, Jesus let thy Blood be upon it too! Not the Guilt, but Merits of it be upon me, then! Thy pretious and innocent, to purge my vile and guilty Blood. By thy Gracious Work, O holy Spirit of Grace and Co the Gl

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Peace,

Peace, let it be effectual, to purge my Soul: Present it without Spot into thy Heavenly Hands, O Father of Mercies! Into thy Hands. I do now Commend it! Into thy Hands, O, then receive it. O Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost. Amen! Amen! Amen!

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Prayer for a Dying Malefactor. OLord Jesu Christ, who thy Self Gal. 3. 13. was once Hanged on a Tree, Col. 1. 20. for the Salvation of the World, By the Blood of thy Cross, be the Saviour of my Soul! My Poor, Guilty, Sinful Soul, fave by thy pretious Blood, O Christ My Hope, my only hope is in thy Blood, thy Pretious Blood! O thou who didst save the Penitent theef on his Cross; Be-Luc. 23.43 hold me a Miserable Malefactor on my Gibbet! A Wretched but a Penitent one! Now, now, dear Saviour, at my last Hour have Mercy on me, do not leave me! Into thy merciful hands O Lord I commend my Spirit! In thy Bleffed Merits only, I hope for Mercy. By thy pretious Blood, I beg it. O let that Blood which is e-

nough to fave a World, be sufficient 2 Cor. 5 9.

to fave a Soul! Let that Blood whice and I Joh. 2.3. is a Propitiation for the Sins of the do I Tim. I, whole World, be a fatisfaction for on Sep fingle Sinner, though one of the mothy wicked, and wretched ones in the ear on World. And let that holy Spiri ora which gives breath to all, give strengt to me, now Lord in my last Hou and Agony. By thy holy Spirit fan Ctific and ftrengthen me. Now, now Lord Jesus, my poor finful son ran which thou didft buy with thy Blood oly fave from eternal death! My Trem bling departing Soul, Support and fave, and take to thy mercy. Save me by thy Merits, and take me to the ce Mercy, Lord Jesus receive my Soul Amen! Amen!

> 2. Prayer for a Dying Malefactor. Confess before thee and the World, O Lord! I have lived a Wretched Sinner, but I die a Peni- ry tent; I have fins enough to damn a thousand Souls, but thou hast Blood enough to fave Millions. I have a most polluted Soul, but thou hast a more our fanctifying Spirit. O Lord, Pardon my real fin in thy infinite Mercy, fave my Soul, by thy pretious Blood, and Sanctifie

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the do, from the bottom of my heart, tepent my wickedness! Lord accept my Repentance! I do with all my eart believe thee, O Jesus, to be the on of God and Saviour of the world, ord belp my Unbelief! And I do AA.8.37. With all my heart and soul, pray the Joh.4.41. Gan to be the one of thy holy Spirit, that I may Mar.9.24. The pent and Believe as I ought, Lord rant me thy help! Thy Grace O oly Spirit, to fit me for Heaven! my blood O Jesus, to save me from lell! Thy mercy, O heavenly Father or receive me to thy Glory. Lord the ceive my soul! I men!

Prayer of a Husband for a Wife.

Lord! Thou hast made the Wise
the meaker Vessel, yet a necessia:

ry one: Man the nobler of the two, Gen. 18.

rise of the Woman next the Man. He is i Con. 116

ood the Head, but she his Crown! let me 3, 9.

pro. 12.4.

hen tender her as weaker, and bo- 1 Per. 12.4.

our her as a Vessel of worth. So

reak let me never be, as to give her my
ower; nor so micked, as to make her
he Mistric of my Conscience. So Ty-

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24.

rannous let me never be, as to make I Kings her my Slave: nor so imperious as not 21.9. to allow her of my Council. Let me Col. 2. 19 value her well, but my self better; and Gen. 210 love her much, but thee more; If the 11. Mar. 19.

play Eve, let not me be Adam, (take the forbidden fruit from her hand) left I give her ruine for respect; let me

not make her my Foot, nor let her be my Head: Thine Authority in me, let me maintain with love, and (her

under me) with zeal; that the yoke 1 Cor. 6. which lyes on both, may be carried with more comfort, and drawn on with more blifs, to me, and her, and all that

Eph.5.29 is ours. As thou lovest thy Spouse Lord let me love mine! And as thy Church doth love, reverence, and o bey Thee; let her love, honour and observe me, in Thee, and for Thee

dear Jesus! Amen.

Prayer of a Wife for a Husband. COr Him I pray, to thee, O God whom thou by thy Providence and Ordinance, haft made most Mine, Gen. 2:23 of all mankind my Husband and Head) that, I may pay him the Duty, which (by thy command) I owe him, with such conscience as thou maist acquit

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me; and he behold me not as his Cross. but his Crown. That he may return me that love and respect which by Eph.5.22, Thy Law is due from him to me, that I 25. may embrace him as my Refuge (not my storm.) Lord let me study, by all , Pet. 3.1. Love and Lowliness, to make mine; and let him feek in all Wifdom and Kindness to make me his. And let both unite Prayers and Endeavours to make our felves, and all ours, thine. That being Espoused to thee on earth, we may at last be Married with thee in Heaven, and dwell together in those Mansions of Bliss; where is neither fin, nor forrow, nor care, nor discontent, nor any diffress; but a Dower of Immortality and Joy, and Glory for Body and Soul; with Felicity, to all Eternity, even for ever and ever :

Prayer of a Parent, for Children.

O Lord! Who by thy Favour hast given me issue; and in thy Name, Gen. 27.

Power, to bless my Children: Set thy seal, I beseech thee, to my Blessing!

Bless them with Grace to be thy Children, and me with grace by good example and education, to keep them

So be it dear Jesus! Amen, Amen!

thine. Bless them with Health, and long, and good life, (if thy blessed will) and me with providence, and due care, by all right wayes to advance their good! Let me not allow my Children to be thy Rebels, and abhor to make them so! Let me not so Distract my soul with care for them, or Load my Conscience

with guilt, as to convey thy Curse on me and them! Let my care be Fatherly for their Lives, and Christian for their Psal. 127. Souls. Believing, all Care to be vain

without thy Bleffing, and carking the way unto thy Curse! All Bleffings of this world so far good, as they serve, and help on to a better, and unreasonable coveting of them, a bar to that blis. O Lord! My children are more thine

Heb. 12.9 than mine: (Thou art Father of their Spirits, I but of their Flesh) Let me therefore trust Thee for them as their

therefore trust Thee for them as their Phil.4.6. best Father, and my self with them

(as thy good Child) taking care to
Pet. 5.7. do our duty to thee, and casting all
farther care upon thee: So be it dear
Father, for thy dear Sons sake, Jesus
Christ our Lord. Amen.

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Prayer of a Child for Parents Lord, who hast made my Parents as Gods in thy Head, (under thee) the Makers and Preservers of my life; let me look at thy Power and Goodness in them; and (as thee) Love, Serve, and Obey them; that I may give, Joy to their life, and Length to their dayes! And Lord, who hast given them power to convey belling on me, give me leave from thee (the Father of all) to pray bleffing on them! And (to my power) to be ever Dutiful and Helpful to them. That fo I may be (as the Child of their love, so the Heir of their bleffing) the bleffing thou hast promi- Eph. 6.1.3 sed to loving and obedient Children (theirs and Thine) give it me good. Lord ; for Jesus Christ his sake. Amen.

Prayer for a Family. Hat I have a Family to govern, it is thy mercy O God; but rule it aright, I shall not without thy grace. Gen. 18. That grace, Lord give me! Wisdom 19. to know what I am to do; and Abili- Daut, 6.4. ty to do according to my knowledge, by my Instruction to lead it in thy fear, by my Example to draw it, by my Ad-

motion to drive it on: By my Providence to do it right, by my Protellion to keep it from wrong: As careful to give all their dues, as to receive their duty: Let me remember, that (as my felf) my Servants are

Eph. 6.7.9 Tob. 31. 13:14. Col. 4 1.

Thine, fashioned by thy hands, and bought alike by thy Blood, that I may not despise them, lest I despise thee: Let me consider, that my Children (as mine) are thine; made after thine Image, and born again of thy Spirit; that I may not neglect them, left I neglect thee. And let them remember and confider, that I stand in thy stead, that (as thy felf) they may ferve and obey me, and thine Authority in me: And let me, and them both be mindful, that I am thy Deputy. I, that I must account for my Charge; and they, that they must come to a reckoning for their carriage; Both to thee, the Soveraign Judge, and Lord of all. That so I may to rule, and they obey, as all may be done in thee, and for thee; and all may reign at last with thee; through the Merits of Him, Of whom the whole Family in Heaven and Earth is named, the great and gracious Mafter of us all, J. Christ our Lord. Amen.

Eph. 3.13.

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### A Prayer for Iffae.

Lord who hast ordained Marriage the means to propagate mankind, and mak'st it truitful to that
purpose, by thy Providence, at thy
pleasure: I befeech thee, as that, is my
state, let this, be my bliss! Give me
the blessings of the Womb, a healthy
and holy seed; which may be Heirr
of thy blessings on earth after me, and
at last joynt Inheritors of thy Eternal
blessedness in Heaven with me: Even
for the sake of thy only begotten
Son my dear and only Saviour, Jesus
Christ our Lord. Amen.

I. Prayer for a Woman with Child.

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n. A L hopeful Conception, crown thy mercy in me, with a happy Deliverance: From all frights and harms which may cause miscarriage to me, let thy Providence thield me: From all errors and ills which may draw thy displeasure upon me, let thy Grace preserve me: And for all my faults and tailings past, let thy Mercy pardon me! And Lord! let not the Child for the Parents sake be any way unhappy!

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the blessing of shape, and persectness of body and mind be upon it I beseech thee! So shall the Church have a Child, and thou a Servant; My Family a Pillar, and thy Kingdom an Heir: Mine shall be the Comtort, but thine shall be the Glory. O thou who thy self wast once enclosed in a Mothers womb, Conceived, Bred, and Born; shew this mercy to me: do it for me dear Jesus thou holy Son of God. Amen, Amen.

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\*At Evening fay, this Night. Prayer against Miscarriage.

Ord keep me from all harms and frights this day, \* and that my Womb by no ill accident may miscarry within me, let not my heart by any ill act miscarry before thee: Body and Soul, let thy Mercy and Grace preferve me, now and ever dear Jesus. Amen, Amen.

Prayer for a Woman in Travail.

O! This is the fruit of the forbidden Tree! Our first Mother brought forth sin, and we bring forth in pain for it: Justly O Lord! for I am the Daughter of my Mother: As I sinned in her loyns, so since I came into

into the world I have justified often what she did once, I have sinned! O how often have I coveted, what thou hast forbidden! done ill in thy eyes, to do what was pleasing to my own: and ben both tempted, and tempter unto evil!

By Inheritance therefore and Purchase, wrath is my due, misery my portion: and this pain my proper lot: and thy great Mercy it is in Christ my Saviour that the pangs of everlasting death are not upon me! But O thou Judg of the World, remember that thou art the Preserver of men! preserve me in it, support me under it; make hast, make hast good Lord to deliver me from it, and comfort me after it. O remember not what the first Adam had done, but the fecond fuffered! and by his Immaculate Conception, and holy Birth and Life: By the bitter Paffion, and pangs, and Death of the holy Child Jesus; deliver me dear Father in this my extremity! Let the pains of my travail end in the joys of a bleffed Birth, that may (to the comfort of my Soul) live, and be made an heir of thy kingdom. Amen, Amen.

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Prayer

into the world I have Prayer, after Deliverance of Child Ord! that half look'd down on thy poor Handmaid in her great diffres, I look up unto thee and bless thy Name for my happy deliverance; that thou hast made me the joyful Mother of a hopeful Childs without visible infirmity or deformity, which might take from my joy! Go on good God in mercy to me and it. Support me in my bed of weakness, and in thy due time raise me from it with Arength. Let my Child live till thou by Holy Baptism hast made it thy Heir, and in that holy and happy flate of foul preferve it to thy King-And let it be my continual care by all good means to preserve it. And good Lord! From the pangs of eternal death and pains of Hell keep me and it, for ever! And whatfover burden of wo, I shall travel under on earth, let me not despair of merciful deliverance, whom thou bast so graciously eased of my late pain and burden.

Thy Power and Mercy is the same for ever: O Lord let it be shewed to thy servant in all her extremity, accor-

ding

ding as her hope and trust is in thee, by the morits of Jesus Christ our Lord.

Amen.

ven. (not was that to live for ever. Prayer after Christening the Child. Hat an honour hast thou done unto thy Servant, O Lord! Thou haft given me a Natural Birth, and my Child a new one: What came polluted into the World, is washed clean in thy Laver; for the rages of Adam, thou hast put on it thy Sons Robes. My Child is made thy Heir, and what was born by me to a Cross, thou hast begotten again to a Crown of Glory. O Lord! let it be my care to keep my Child thine; thy Sons righteousness on him, and Spirit in him: and let it be my ambition, so to be thy Child, that I may with it, be inheritor of thy Crown; by the Merits of Him, Who is the first born of his Brethren, thy Son, and Heir of all things, Jesus Christour Lord. Amen.

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A Prayer and Thanksgiving for our Birth-day.

Thank thee O Lord for my Birth this day, but especially, for my New birth; by that I was made a Man, by F 4 this

this a Christian; from that I have a Natural life, from this a Spiritual: that, was to live on earth, this, in heaven, (nor was that to live for ever, but a time on earth.) Lord! let me not frustrate the end of my Birth; nor apo-Hate from the Blis of my Baptism: the State of grace in which this fet me, let me ever maintain; and if by fin I ever fall from it, let me by a true and timely repentance rife again and recover it; that when I shall go from earth I may come to heaven; and when leave to live with men, live with thee and thy Angels for ever; for which end-I am Created, Redeem'd and Preserv'd in this world. Lord that gavest my life, this day to begin, let it fo end; for his fake, whose Birth, Life and Death, makes all ours bleffed, Who is the Beginning and End, Jesus Christ our Lord. Amen.

Prayer for New-years day.

Od of my life, who hast given me this day to see a New-year begin, let me live to see it at a happy end: And thou who hast a New-heart in thy gift, O give that to me, that according to all the good purposes of my soul I may walk in good conscience

ence before thee, and have thy peace within me, and thy bleffing all the year upon me; even for his fake, who was content to be born at this time, and this day to be Circumcifed, and shed his First Blood for me; Jesus Christithy Son, my dear Saviour and Lord. Amen.

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Lord, that hast taken my Head from me, be thou Husband to me, 1 Cor. 11. thou that broughtest my foul by thy 3. Blood, to be thy Spoule, do not lose me, do not leave me : Guide and govern me in all my waves, in all my wants and straits supply me! Thou that art better than Friend, than Father, than Husband, than all; be unto thy poor Child and Sponfe wholdefires to love thee. O bethou unto me all, yea more than all, unto me ! And that I may ever have thy love and care i have thou mine ever I befeech thee; met neither Worldy woo, mor Devil temptal noroFleth yield it from Thee blet no lift defile my heart (thy Bed) nor finiblemith my Body (thy Cor. 6. Members) let both be ( as thine ) un- 15. defiled before theen Where I have lailed in either for time palt, Lord fore give me! That for time to come I may keep more truly thine; Lord strengthen me! Behold the desires of my soul are after thee hi Dear Jesus accept me! Let me live espoused by thy grace, and at last be married to thy glory. To that blessed day, dear Saviour bring me, and for it sit me, and ever keep me, dear Lord, Jesus. Amen. Amen.

How that art the Widows Judge and Orphans Father, I knowned to thy Fatherly care my felf, and the Children thou halt given men Lord keep us from the evil of this world, and bring us to the blissof a better, I befrech thee and bring us to the blissof a better, I befrech thee and bring us to the blissof a better, I befrech thee and bring us to the blissof a better, I befrech thee and bring us to the blissof a better, I befrech thee and bring us to the blissof a better, I befrech thee and bring take my Children to thy care, and teach them othy fearl be thou tutor to their fouls, and Protector of their dives, that by the grace and mercy they may miscarry in meither; let me ferve thee in them, said nurse them up in both, for thee level

Affift merwith Wifdom, and Grate, and Power to do at land give them grace in all duty and good obedience to suffer it: Let not my affections be

Prayer

too Fiery or Fond; let me not neglect them, nor diffrust thee: The love and care which is just, let me give them, and fo expect thy Bleffing upon them. And good Lord, give it to them! Let the Fathers bleffing be on them who is dead! let a poor Mothers bleffing be on them, who lives! Lefthe bleffing of their Friends be on them, even all that pray it for them; but above all; let thy Bleffing, which is above all, be up on them all, I befeech thee; Father of mercies, Helper of the Fatherless, Bless them: Son of God that hadit little ones in thy arms on earth, lay thy hands on them and Bless them? Holy Spirit, that didft appear in the shape of a Dove, behold their innocency, and bless them. Holy Father, Son and Spirit, Bless them with thy Grace, and bring them to thy Glory; and me with them, I beseech thee; even for thy Mercies fake; for thy Merits fake, for thy Goodness fake, thou dear Maker, Redeemer and Sanctifier of us all, now and ever Say Amen, to the humble prayers which I put up unto thee, in fuch words as thou haft taught me to fay, Our Far ther, Oc. I have been M. vas

Prayer against sudden Death. I F my Repentange be daily, no death L can be fudden to my Soul, O Lord to make my Soul therefore furely thine, let me be every day at a certain, with repentance. And because the fums of my fins are valt, and I may forget my debt and duty, in the daily discharges of my fins, and not repent for all, or not enough; O therefore give me a fair fummons to my last end; that I may dye with a clear foul, and make fo good an account as thou mayest acquit me of all my fins, for his fake, who paid the price of all in his Blood; even for the dear Merits of Jesus Christ our Lord. Amen.

#### Prayers for one going to Sea.

Eal thou my Pass, O Lord! and then I shall go safe; yea do thou according to thy wonted goodness; go with me, good God! Guide me, prosper me, and return me O let not my failings follow me, but thy Mercy put them from me;

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and thy Grace in Jesus Christ, accept me. And now save me and mine I beseech thee, and all, that by Land or Sea are in any extremity; for his sake, who is the Saviour of us all, Jesus Christ our Lord. Amen.

## 2. Prayer, Gratulatory, after

S'Alvation is thine, O Lord! Thine therefore be the Glory; that the Floods have not swallowed me up, and the deep shut her mouth upon me!

And now Lord! who in thy great mercy and goodness hast been my Saviour at Sea, be my guide at Land: Lead me, and shield me, and bless me, that as I desire, I may do; and in thy due time return to live and serve thee in the place and way thou hast appointed on Earth, till I come to the place prepared in heaven for all that love thee; through the Merits of Jesus Christ our Lord. Amen.

3. Prayer, at return to Sea.

Do against cast my self into thy arms; dear Father embrace me for thy mercies sake! Hold my life in thy hand till thou hast brought me to

the Haven where I would be; and thence conduct me to the Home where I should be: There let me preserve the memory of thy mercies, that thou maist continue the possessions of thy Goodness to me and mine, till Thou shalt please to translate us from our earthly Tabernacles, to thy eyerlasting Habitations, through the Merits of Jesus Christ the blessed Purchaser of both; for which ever fit us, and prepare us by thy Grace, O God! Amen, Amen, and prepare us by thy Grace, O God! Amen,

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viour at Sea, bease more at Landillead God, that half been with me in my Going out, and Coming in; my Pilot by Sea, and conduct by Land; receive therefore the humble praises of my grateful foul, most sensible of thy goodness! And still, O Lord! Bless me and mine; and let thy boly Spirit so stear our course in the Sea of this fublunary world, that we may escape those lusts which drown souls in perdition; and by the bleffed guidance and affiftance of thy grace, atrive at last at the Land of everlasting Life, to live, and dwell, and love, and Laud,

1Tim. 5 9

Land, Address Joyn in theep and enjoy the office of the control of

1010 Thanksgiving for a Deliverance 11

Lord bride hall made me to fee the great dreads and dangers of? the Deep stand I am alive at this day by thy gracious Deliverance! O let this mercy be ever in my memory! and let me never forget the Service which I vowed and owe unto thee for that Mercy. Make me fo mindful of that Paffeover of the floods withat I may better pals the time of my Pilgrimage in thy dear, till at last I come to have a happy Passeover to thy glo-The Eventer his lake who is passed to Heb. 6.20. Heaven before me A and for me , Johns Christiono Lord. Amens I's element Pray unto thee, and Praise thee, the 120 Thanksgiving for deliverance 191390 from as Storms Wash a holy 1940

Lord! Thy Providence above all perils, thy Power above all thorns suchy tweety above all fins! I have feen at once thy Greatness and Goodness O God?

thou wast my Anchor, and I am saved so thou wast my Pilos, and I am preserved. When no hope but to perish for earth, then I had it, and am help'd from heaven. Praised for ever be thou the God of my help! Praised for ever, and every way, be the God of my sal-

Pfal. 63.5 vation; Yea whilf I live will I praife
thee in this manner. For thy Mercy O
Lord, thine infinite Mercy it is, that
I am preserved and live! Lord, let those
dangers never depart from my mind,
that thy deliverance may never go out
of my heart, but, that I may ever be
mindful and careful of thee and thy
Service for it, all the days of my life h

O let me keep with joy the memory of those waves which came over; but went off my head, as the great Passerver of my life. And let thy tempest be made a Temple to me, to call me to Pray unto thee, and Praise thee, the God of my life; to teach me to Fear, Obey, and Trust, and Serve thee better every where, whilst thoushalt continue to me, those dayes?

Pf. 107,27 En Even shy Creatures, how terrible Nah. 1. 3 are they, O Lord ! Allibearts are afraid to 6. of thy Tempelts; and melt at thy storms!

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O let me in this glass of their terror see Apo.1.15. the dreadful face of thy angried Ma-pla.18.15 jesty! At which the depths themselves do tremble, and the foundations of the world are discovered, even at the blast of the breath of thy nostrils, O Lord! And let me never presume to exalt my self against thee, but ever tremble before thy face!

their rage, and lye still. O God! if any tempest shall arise in my passions through my frailty, let it cease at thy command: let not the Seas obey thee, and my soul

rebel against thee!

3. Thou hast presented the horrour of a tempest to my eyes and ears; O Lord keep me that I never feel a tempest in my Conscience! let a raging Sea never run in my Soul to raise up storms in me, 162.57,202 more dreadful than death: And that I may never be drowned in the depths of despair, Lord keep me from the overslowings of wickedness. Let not presumptuous fins have any dominion over me; let the conversation of the wicked Psa. 19.13. never cleave unto me!

4. Thou hast in this great extremity Pi. 102.13 of danger manifested to my Soul thy rea-Pial. 93.30 dy and mighty help for deliverance:

Even

Even when the maves were about to overwhelm me; then, even then, O bleffed God, did thy goodness save me ! O let this experience of thy merciful power and aid, make me to trust and stay my Soul upon thee in all distresses and dangers what soever shall hereafter befal me!

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5. O let not any temptations of the vanities of the Land, drown in me the memory of thy Mercies at Seal but against alitemprings to affend thee, let this Tempest thus arm me . Had I been in that hour tempted to fin, O God, would I, durft I then have offended thee? And now that I am by thy Mensy delivered, shall I yield upon any temptation to sin against thee? and break my great Obli-

gation and Vow to serve thee.

6. O let thefe waters which did fright, but not drown me in the Deep, be apprebended as a nem Baptism, in which thy hand was pleased at once to sprinkle and teach me, that my cheeks are to be met daily with the brinish tears of repentance for my fins; and the fresh springs of joy are to flow from my eyes for the goodness of thy deliverance: Thy maters came over me, but confusion did not cover me: my face felt the danger, but thou bast Saved my head, O Lord my God! 0

Pf N 4>

O Lord I beseech thee do thou thus fanctisse these great passages, of thy Providence to me; that whilst I live, thou maist have from me a better Service; and when I die, I may receive from thee; a better Salvation; leven for Jesus Christ sake my dear and only Saviour. Ambaed blood yet to bood yet to bood yet to bood yet to

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Prayer before or in a fourney.

Lord who haft fet thy Angels to Pf.91.11. keep as in all our mayers charge it i that Conuny with mel in whose heart they are ! Forgive methat I have P[84. 6 gone aftray from thee, and give me Grace to go no more aftray ; and be not extream to make all errors and wan- pf. 1303 drings from thee (who then, O'Lord, shall be preserved on earth, or saved in heaven?) Let thy holy Spirit guide me this day and ever in the ways which please thee; and thy blessed Protection be over me, and all with me, for his fake, who is the Way, the Truth and the Life, even for Jefus Christ his fake. Amen. dirent.

Prayer (Gratulatory,) after a

LOrd, thou hast been with me in my Journey; and (as I prayed) I have passed the perils of the way, by the Conduct of thy Providence; and where I would be, I am, by the favour of thy Conduct: Blessed be thy holy Name, O Lord for all thy Goodness!

How many have miscarried, and do daily many ways? and even so might I have done, had it not been for thy favour; blessed be thy name for it; yea, for all the Preservations of my life, and the Mercy to which I owe those Preservations; blessed for ever be thy Holy Name!

And still, O Lord! So magnifie thy Mercy in my Protection on earth, that thou mayst ever be blessed of me, till I am Blessed with thee in Heaven; through the Merits of him, who by his Blood bought that Blessedness for us, and in our siesh sits at thy right hand to save us, Jesus Christ our Lord.

Amen.

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Prayers for a Souldier in a just Warre.

LORD! In dayes of Blood there be many hours of Death, (what minute may Pial. 140. not be that hour?) O let me then, think of mine! think of it, and

prepare for it!

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Thy grace give me so to do this day, and thy mercy for what hath been misdone before it; that when my life shall end on earth, I may begin where it shall never have an end: Mean while, let me live to do thee more honour, (if it may fland with thy pleafure;) and see a happy Peace to be the purchase of this War, that I may so live, (to my Prince, Nation, Church, Religion, me, mine, every way happy.) And do thou therefore guide my Soul this day, and Guard my life from all evil and danger, for Jesus Christ his fake; In whose words I pray it, saying, Our Father, &c.

2. Evening Prayer, for one in Warre.

Read Pfal, 21: L ord! Who hast been my Shield this day, be my Watch this night; that I may be safe from the swords and hands of all Enemies, and by the Guard of thy goodness preserved to bless and serve thee the next day; for, and in thy Mercy through the merits of Jesus Christ, in whose words I pray it, saying, Our Father, &c.

3. Prayer before Battel.

Read Pl.143.21 & 23.

Thou shield of those that put their trust in thee! Be his shield, whose hope is only in thee, and in thy Mercy, only: Mercy Lord grant me for all my tins path, and Pardon me! Mercy grant me in my present perils, and preserve me! Mercy grant me good God in my attempts this day, and Prosper me!

Heb. 2.10.

O bleffed Captain of my falvation, dear Jesus, who didst shed thy Blood for me, shield me now that am to fight for thee, and all engaged with me: Have mercy on us all, dear Jesus, and give us Victory. Amen, Amen.

Our Father &c.

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4. Thanksgiving after Fight.

Ord! that half been the shield of Read

I thy Servant, I give thee, the glory Pf. 28.30.
of thy Goodness: And still Lord, in After Viall dangers be my shield, that I may ctory, 26.
give thee yet more glory! For that thou hast given me to see many fall, and my self stand; that thou hast shewed me this day many wounded, and kept me safe: Glory be to thee O Lord, for thy Mercy for ever, by

Jesus Christ our Lord. Amen. Our Father, &c.

5. Prayer, for one wounded in War.

Lord! Thou woundest and healest, 1Sam.2.6. thou killest and thou makest alive!

I do beseech thee therefore to heal him in thy Mercy, who is not wounded

without thy Providence.

Lord Jesu! Thou good and great Physitian of wounded bodies and souls; who never failest to cure whom thou pleased to recover! Take him to thy care who is wounded in thy Cause: and even for thy tender Merits sake I beseech thee, heal his soul of his sins, and his body of his wounds.

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O thou who thy felf wast wounded, and sheddest thy Blood for him, and us all; in this bleeding condition 1sa. sa. s. of his, let thy Blood be his Cordial; and thy Wounds, his Remedies. And thou Lord of life, who on earth with thy Word madest the sick and wounded to recover; yea, the dead to live: fay unto him from Heaven, Live and recover, that he may serve thee more and better on Earth. And now and ever fit and prepare him with grace, that when he dyes, he may live and reign with thee, in Heaven; through thy bleffed Merits and Mediation, who wast wounded and slain, to heal and fave us all, O Jesus Christ our Lord, our Life, and only Hope, and Succour, and Saviour, in life and death. Amen.

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#### Prayers for the Sick.

I. A Confession and Prayer, for mercy and Deliverance.

Lord! I do humbly confess to the glory of thy Justice, that the fickness which I suffer, is the fruit of my fin; the root of mankind was poyloned poysoned with it, and I am a branch of it; yea, and am much, and many wayes polluted by it, and so am (like my root) a poysoned branch.

I am therefore a child of death, and Ro. 5. 12. Heir of the Grave (the Issue of his sin) and sickness is my portion as I am his

Child.

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But Lord I am the feed of a Second Adam; look at me not as I am in the First, but thy Christ; a graft of that holy stock, the Root of Jesse, the Branch of righteousness, the holy one of God; Jer. 13.5. for his pretious merits sake, forgive me my sin, and have mercy on me in my sickness! And, O dear Jesus, that didst take shesh and blood for me, Joh. 5.14. pity me poor stesh and blood grouning before thee; comfort me and succour me, help me and heal me, even by the merits of thy pretious blood, I befeech thee. Amen, Amen.

Prayer, for Patience in Sickness.

I Am thy Priloner, O Lord! Chained by infirmity to a Bed of Pain; but let me not fret, even because I am thine: Thine, whose chain I cannot break! Thine, who dost draw me to the, by this Chaine! Thine, who for

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Prayers for the Sick.

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my fin, dost justly bind me! Thine who knowest when it's best to loose me! Thine, who feest what lyes upon me! Thine who hearest every groun within me! Thine, who for my fins mightest, bind me in everlasting chains, and sendest this sickness to save me!

O Lord! fince I am so many wayes thine, let me submit to thy chain, and lye (as thy Prisoner, so) thy Patient before thee: and let thy pity in thy good time release me, and charge not the errors of my infirmity upon me, for Jesus Christ his sake. Amen.

## A Devout Meditation for the Sick.

Lord I am Sick! My Sin makes me. I have actually inherited Adams Original guilt. And therefore do not blame thy Providence, but my felf, for my ill; Confessing, that how said the covery I have justly. Visted name

Pl.38.3.4 Sadly Soever, I lye justly, Visited now

Joh. 1.3. 2. O Lord, I am Sick? So thy best Acts 9.36. Saints bave been. Lazarus thy friend, Luc. 16.20 Dorcas thy dear Disciple. Poor Lazarus

Lazarus mas all fores. Rich Job, all boyls. Hezekiah chartered like a Crane. Job 2. 7. David mas like a Pelican. I amno bet- pf. 102.6. ter than my Fathers. Thy dear Ser- i King vants, O Lord!

3. O Lord, I am Sick! In danger to die, so all must once, and so must I. Het. 9.27. And if now in thy favour, O Lord, M. 89.47. let it be even now! Let me not live to lofe Luc. 2. 29. thy Favour, nor die in thy displeasure! O my God, I defire what thou Phil.1.21, wilt, to live or die; So be it with thy 22.

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4. O Lord, I am Sick! But thou Mat. 8.16. canst make we Well. Thy hand O Christ, Mar. 8.8. healed all, thy Word will heal my Sick- Mar. 9.28. nefs. Speak the Word O Lord, and thy Servant shall be Whole! I believe it, I beseech it! Let me lye still O Lord in hope, and with patience Wait thy Word !

5. O Lord, I am Sick! So I was, and thou didft make me well, Even when \* Say, in I mas at the point to die, thou didit but fear to die Say, and I did live. And for a lan- (if not lo) guishing, had a healthy Life. And thou Mac. 5.23 canst do by me, as thou did. Ifa. 59.1.

6. O Lord, I am Sick! But thou wilt Lu. 10.36. make me well. As an Angel of Hea- 30. ven that cannot be Sick! O let me never

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be so fond of earth as to be fear'd of heaven, nor so love to live and be a man, as Phil. 1.23. to loath to die and be an Angel.

make me Well, shew me my sins, quicken my Repentance, exc te my Picty, exercise my Patience, dead my heart to this world, prepare and rise my soul for a better Life: make my malady thus to be a Medicine, by thy Grace O Lord, and even in health I shall not do

So well!

8. O Lord I am Sick! Sick in body,
Pro. 14. 30 but let my heart be found. Sound in
Tit. 1. 13. thy Truth, that I be not seed Sound
2 Tim. 1.7 in thy Fear, that I be not over tempted.
Pro. 18. 14 Sound in thy Peace, that I be not overtroubled; that neither Man nor Devil,
Flesh nor World, delude me or deprave
me. Make me O Lord, and keep me so
sound!

9. O Lord, I am Sick and in Pain! Lu. 23.33. But O dear Saviour! What is my Bed Mat 27. to thy Cross? What is my Bitterness 34.46.29. to thy Cup? What are my Groans to Lu.23.44. thy Cryes? What are she restless Job. 19.37 112.53.5. thoughts of my Head, to thy Thorns? What is my demy sweat to thy bloody Agony? What are my faintings to thy Wounds? What are my pains to thy Paffion

Passion for my sins? O let me see thee on thy Cross, that I may suffer whatso-ever I feel with Patience, because so justly from thee, so little to thee, and for thee!

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10. O Lord I am Sick! So are Mil-111. 33 14 lions at this instant, as much as I, and Mar. 9 44. thousands more. And were I the mist, what is the pain of my Body to the sin of my Soul? What is my bed to Heli?
My wee to the worm? My Fever, to

\* that Fire? What is all my momentany + Or di-Grief, to that Infinite and Eternal stemper Pain? O Lord, how great is thy mercy, (if not that layest but that upon me, when all this, that Difis the due of my sin?

Apo.14.18

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And now Lord, In these humble and 1 Cor. 11. holy thoughts, do I lay down my life at 32. thy feet, and leave my soul in thy Ro.6. 13. Hunds! O God, look upon me, take care Ps. 15. of me. Appoint thy Angels my Keep- psal. 18. ers, be thy self my Physitian! The Ps. 91. 11. blood of Jesus my Remedy! Let thy Ex. 15. 26. Providence watch with me! Thy Mer-1 loh. 1.7. cy make my Bed in my sickness! Thy Ps. 121. 4, 2. Favour draw the Pillow under me! Thy ps. 41. 3. Favour draw the Curtains about me! let Psal. 4. 1. thy left hand of Power be under my Psal 5. 13. Head, and thy right hand of Love em-Cant. 26.

Job 11.19 brace me. Let the Visitations of thy Job 32.8. Spirit refresh my Soul, and the Inspira-Eph. 3.16. tions of it defend me, that the evil one Pfal. 36.7. do not annoy me ! Under thy wings O Pfal. 63.7. Lord is my Refuge, and into thy Arms Deuc 33 do I cast my self. Hold me, and keep me, and comfort me, and let me lye and \* Omit In s if not rest and sleep in them, [this Night] I >: Night. befeech thee O God of my life, and hope, rf. 18.35. and all mercy, through fefus Christ our P. 73.22, Lord ! Amen.

### A wholfom Meditation for one recovered of Sickness

Am Recovered O Lord! But whofoever was the Man, thou art the God of my Health! What foever was the Medicine, thine was the Remedy! Who foever took the Care, thou didit the Pf. 103 3. Pl. 68. o. Cure for me! And so let me eye them, and Pf. 18.18. thee, with due respect to Both. To the Phyler. 8 22 fitian as the Instrument of my health, Ex. 15.26. to thee, as the Author! to Medicines as Pl. 111.3. the Means! to thee, as their Maker! to Friends, as my belpers in infirmity, to thee, as my Keeper. Let me bebold Physitians as thy bands to reach

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me. Health, and Friends as thy Eyes, to look to me in Sickness (and therefore for thee, kiss those Eyes and Hands) but thy goodness let me adore as the Head to those Eyes, and Arm to those Hunds; without which they could neither look, nor fir to my Health. Let me fee more Providence than in their Eye, and Help than in their Hand, and yet thine in them let me see Thy due Glory let me not give to them, left I blefs an Idol for my Cure. Their due thanks les me not take from them, left I be a theef.

Right to both let me do, that I be neither their Robber, nor thy Idelater! 2. I am Recovered O Lord! But of shofe Millions at the same time Sick, bore many are Dead? Of thou fands brought to Bed of the same Disease, How many buried? Of better life before thee than I have been, and of greater use (many of them ) to the Church and World, than

I can be! Of this thy Singular Goodness and Mercy, make me bumbly sen-Pl. 30.3, sible O Lord (even that I am alive) Pl. 146.1. that whilft Breath lasts to live, I may Pi. 116.2, be thankful for my Life!

3. I am Recovered, O Lord ! But 11a. 38.20. yet, when thy Day, and my Hour comes, must Dye. And long it cannot be,

G.A Thom Heb. 9 27. thou knowest how soon it may come?
P1.89. 47. My life is a tenement held at the Will
P1. 31.17. of thee my Lord; and my health a more
tickle hold than my life. Whilf I
have it then, let me not mispend the miP1. 90.12. nutes of remaining time, on vile, or
Eph.; 16. vain things or ends, but redeem what
Gal 6.9, was lost in last, to serve to thy Ho10. nour, and my happiness. By a purLuc. 1.74. chase of that blessed Eternity, for which
I have and hold my little Lease of life
and time.

Joh. 9. 14. 4. I am Recovered O Lord! But not to fin, but sirve thee! Let me not because I live more, Sin more, lest a worse thing befal me. Some grievous Disease of Budy, or more fearful Sickness of Soul. A Body sick or Heart bard Jer. 91.9. to death. If when thou lookest for an a-

mendment for my health, I make a Relapse to fin and sickness, what hope for Soul or Body, of life? For that wrong of

Amos 4. Soul or Body, of life? For that wrong of the mercy what can I look for from thy 2 Chro. Justice, but, that since my sick bed kath made me no better, Death will make my next Bed, and Vengeance lay me in that deadly sleep; from which I shall have no

hope or joy to awake.
5. I am Recovered, O Lord! Thou buf given me what I did wish (my health)

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my Promises.

let me give thee what thou dolt will Pl 116.14 thy Service. ) I ome it ever, by the Pf. 76.10, double obligation of thy Pricept, and the Eccl s 4 preservation of my life, but now by the bond of my Promise too: O let me pay at least, once what I owe thrice, lest I incur a triple penalty, as an undutiful, unthankful, and unfaithful man, and make double forfeiture both of health and Soul, for being a breaker both of Lam, and Voro. What I would be in Sickniss, let me be in bealth, and with what Conscience I did desire to dye, let me bave care to live; left when Death comes, 162. 38.3. I mant the Cordial of good life to revive my Spirit, and have the Corrofine of my Hypocrifie or Apostary, to gnaw my heat; and for being falle in Sickness, or foul with health, thou deny me all further either heart or Countenance for bope. And a just borror seize my Dying Soul for living in Such profune Slights of tly Laws, against both thy Mercies and

6. I am Recovered O Lord, and from falling to my Grave, am raifed aff my Bed, let me look at my life as a Refurrection from the dead, and an ix hange of a dying for a living life. And fince thou O God buft given me an estate of tres G 5

lives

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lives on earth (one by my Birth out of the Womb of darkness, and another in my bealth from the Bed of Sickness) let me live to be once thy Servant. Dedication 1sa 18.20, ting the New-life wholly to thy fear;

ting the New-life wholly to thy fear; and if for years past, the old have been too much profane, Have more Religious care (all my dayes to come) to keep holy the Dedication.

7. I am Recovered, O Lord in Bedy! let me be so in Soul. (Pray and Endeavour to the utmost that I be.) And See, and know, why I should. Let me vathe my Bodies health as my ferrel of Comf. rt, but my S n's, as the Crown of my rejoycing. Look to the Bodies as the Casket-whole, but my Souls as the Jewel-health. With my health then I big thy Grace, O God! A well Soul to my found Body. Perfect thy Cure O Christ: Heal me not balf, but whole, (Soul and Body.) Give me as much Conscience to seek the one, as I have Sinfe to find the other, left when I have my body found, but leave the Soul fick, both Soul and Body at last die eternally of that fickness! Sanctifie my sickness paft, to be an Antidote against the plague of sin, and my bodies bealth to be my Souls Cordial.

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8. I am Recovered, O Lord! And bave discovered too; bom unfit a Season a fick time how unfit a Place a fick bed; bom unfit a Person a sick man is; to mork that good and great work of thy Service, and his Salvation, out At once to attend the business of Health and Heaven! to Recollect bis mayes in a scattering of his wits, when Head is disturbed, Heart oppressed, blood on fire, bumours in rebellion, spirits disordered; all the Powers of Mind weakned, limbs of body vanguished, strength taken amay: To love and ferve the Lord, with all my Heart, with all my Soul, with all my mind, with all my strength, when all Advantages (which flish and blood can yield) are given and taken by my Ghostly Enemy, to fight him for a Crown! when I can better roar than Pray the aids of Heaven, and for releding the offers and suscours of Grace in bealth, may justly look that God will rather for sake me, than affet me, and yield me up than defend me in my sickness. When death and wrath at once charge me, and Conscience of no good done, doth Shrink and will not Shield me, nay with the fresh memory of all my ill, as a sword, wounds the spirit that should

132 Pro. 8. 14. Sujtain me, when I cannot repent for I want of Abilities; no Memory, no Mind, no Will to Such a Work; no le Pfal. 22. Mouth, no Eyes, no Knees for fuch 14. 15. Eccl. 10. boly Business; when (if I had all Powers to repent ) I cannot amend for mant of time, my Soul being readier to depart from the world, than fin; and my Body in a posture fitter to trouble than serve my Soul. Wo is me! How should I turn my beart, that cannot turn my felf! By the experience I have bad oftentimes in sickness, let me tearn the wifdom whilft I am in health, and strength, and best

Fig. 11. 17. and overcome the bigh, bely, and hard and only necessary Business of

Leaven.

9. I am Recovered, O Lord! But bow many at this very Day, this Hour, this instant, are sick as I was, and worse than I have been, fhaken, torn, rackt, ground, burnt, drown'd, strangled, masted, with Palsies, Colicks, Gouts, Stones, Fevers, Dropfies, Quinfies, Con-Pl. 35.25 Sumptions; groaning, crying, roaring, Mat. 25. under those fad Maladies of men, and 39: 10 Sore torments of Mankind! O let

me not be out of Pitty, becanse out of Pain ! Let me not deny them

Prayer

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Frayer or Help, what heart or hand for can do in pity! And O Father of merno cies that half both a hand and heart to pf. 30.10 20 Help; be Physitian and Comforter to Such them all! Help them good God to pavers t of tience, comfort, bope; Physitians, ghostly and bodily, Friends, Councels, Medipart cines, Means, Necessaries, for saving y in my

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of Soul, Sustenance of life, Remedy of Health, and a happy recovery of them

mbat is my health to Heaven! That perfect and perpetual temper of both Soul and Body! Where the Soul is without all peffibility of Sin, and the body of sickness. Mind without Error, Will without lust, Memory without fail, Conscience without guilt. Understanding a Seraphim, the heart a Cherubin, the Soul animated by God as her Spirit; and united to God (as her Soul) strong and vigorous to all operations of healthy and happy life to Joh. 17.12. Eternity!

Where the Body shall not need to feed or fleep; nor fear to be diseased or deformed; nor grieve for any ill humour or accident! nor suffer either death or decay: But be purified to a Spirit Phil.3.13

Immor-

immortalized and exelted to an Angels Luc. 20.36 Estate, full as the Sun is in his Grenath Mat. 3.43 of all beauty and glory. Able and apt to all beavenly functions and offices, fit for a glorified body to perform to Gods bigh Worship, and mans eternal Bliss, by vertue of an indissoluble Bond and Union, with her seraphical and beatifical

Soul-O let me neglect no earthly Medibealth! Let the Church be my Air, the Bible my Garden, Meditation my Walk, the Cloffet my Arbor, Prayer my continual Breath, Repentance my daily Labour, Fasting my weekly Dict, Alms my constant Exercise, Affliction my Bread, Tears my Wine, Plal. 16 3. un Eucharist my Feust, the Saints my

Pf. 91.11. 1 Cor. 4. 15.

& 42. 45 Musick, thy Angels my Keepers, Divines my Fathers, thy Peace my Rest; let me make a Prison my House, a Rack my Bed, Chains Amulets, my Blood a Bath: do every thing of a Saint, Suffer any thing as a Confessor with life, as a Martyr to death, so be it Medicinal and Soveraign for my Souls Health.

> And when I have done and endured all, let thy Blood, O Jesus Purge me

Angels me that I be not foul, and thy Spirit, ength, he my Cordial, that I do not faint. Thy 1 John 1.7 apt 1. Word my Prescript, that I do not erre. Rom. 8.26 fit for So, let my bodies health on earth, whet John 14.16 Gods a boly appetite and hunger to my souls Ps. 119 9. Blifs, in Heaven!

I am Recovered O Lord! How baptifical pily, if I recover all this good by my Recovery. Be more bopeful in Providedidence, more thankful of Life, more wenly mindful of Death, more fourful of Sin, Air, more dutiful in Scrvice, more careful my of Soul, more watchful of Time, more rayer pitiful to Man, more chearful for my Heaven.

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on, who hast given thy Servant a present health of body for sickness. Receive my thanks, and bless my Resolutions which I make, and hearken to the Prayer, Rom, 5.14 which I pray before thee; that when the Luc, 23.43 sickness comes which will be my death: 2 Cor. 12. My greater, fear of Sin and better Care 4. of thy Service, and my Soul and Time, and Heaven and Piety on Earth, may give me a Recovery of that Paradise which by Adams sin was lost, and brought in sickness and death on all his Posterity, by the loss. Tea of the better and higher Paradise in Heaven, where shall

be

O Lord God of my bealth and Salvari-

immortalized and exelted to an Angels Luc. 20.36 Estate, (full as the Sun is in his strength) Mat. 3.43 of all beauty and glory. Able and apt to all beavenly functions and offices, fit for a glorified body to perform to Gods bigh Worship, and mans eternal Bliss, by vertue of an indissoluble Bond and Union, with her seraphical and beatifical

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fickness comes which will be my death : 2 Cor, 13, My greater, fear of Sin and better Care 4. of thy Service, and my Soul and Time, and Heaven and Piety on Earth, may, give me a Recovery of that Paradile which by Adams fin was lost, and brought in sickness and death on all bis Posterity, by the loss. Yea of the better and bigher Paradise in Heaven, where shall

be

be no more Power nor possibility to Sin, sicken, or die for ever! Grant this for thine infinite Mercies Sake, O Lord God, Father of Heaven, the great Helper and Healer of all infirmities! Grant PL 103.3. this for his infinite merits Sake, whom thou hast made to be mans lesus, the Son of God, by his blood the Healer of all Souls, and Saviour of the World! By the infinite vertues and works of thy boly and eternal Spirit, which by his Grace belps and beals all fouls and fins, in that Blood. Father, Son and bily Gholt, Grant me this full and final recovery in Soul and body, now and for eternity. Amen. Amen.

> A Thank giving for Recovery of Sickness.

Hat shall I render unto the Lord for all his benefits done to me? The Snares of death compassed me, and the pains of Hell took hold upon me: I found we and mifery, then called I on the Name of the Lord, and he heard me : yea thou Lord, wast he that helped me! Thou art my God and I will praise thee! It was not man, it was thou that healed me: All Phyfitians

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are of no value, all Medicines vain without thee: Thy mercy, O Lord, was my Balm, and I will magnific it: Thou wast my Physitian, and I will praise thee: My heart in all extremity shall therefore trust in thee: My lips shall speak of thy praise, and my life honour thee.

I will not be so wretched as to offend thee with the health thou hast given me; with the life anew bestowed on me. O Lord! Keep that wretchedness for ever from me! Thy Grace therefore ever give me, to have in all my wayes, this mercy and thy glory before me, even so be it I besech thee, O Lord, for Jesus Christ his sake. Amen, Amen.

Prayer against the Plague.

Lord! Pestilence is thy arrow, and my sins have made Ez:k. 15.
me thy mark; nor canst 16, 17.
thou miss me in thy ju-Lev. 26.5.
stice: But spare me, Lord spare me in
thy mercy! though I deserve the stroak
for my self, spare me for my Saviours
sake; let his innocency be my Shield
and

and his Blood my Antidore. (O Lord, I have, I wish, no other antidote or shield:) By the Soveraign and all-Gving Merits of his I befeech thee, pardon my fin, and spare my life.

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Spare my foul, that it may better ferve thee, spare my body, that it may better serve my soul: Spare my beart, that I may keep it more carefully for thee: Spare my blood, that my spirits may be more active to ferve thee.

And as I pray Pestilence from my

plal 1.1. body, fo I befeech thee keep it from my foul. Preserve me from the benfe. and shield me from the chair of Pestilence. As from infected Bodies, fo from Spirits, which breath Errors and Vices, (Pests and Plagues of Souls.) From all mortal diseases defend me, Body and Soul; but from those fearful Ones, above all, I befeech thee, and all those thou hast made near and dear unto me; dear Saviour do it for thy mercies fake. Amen.

> Prayer for one Infected with's the Plague.

Ex. 9 15. I Am struck, O God, and by thy Hand! I beseach thee, let me bleed

Prayer against the Pestilence. in thy Arms; in thy Arms of Mercy, let me depart, if I must dye; but Lord, embrace me with thy favour, that I may live ! Live out this danger, and fee thy deliverance; out-live my fins, and do thee more Service. Mean while, mercy, Lord, for Fefus his fake, mercy to thy poor Servant : Pardon to my fin, comfort to my Spirit, Acceptance to my repentance, firength to my faith, life to my charity, Salvation to my foul, that whether I live or dye, I may be thine, O Lord ! who to redeem and fave me, didft both live and dye: In Virtue of thy Blood that Ro. 14. 8 Tole and Soveraign Antidote and Santuary of bleeding Sinners, thy dear and pretious Blood, let my foul live if my body dye: but (if thy bleffed will) both live to praise thy Goodness to both: Lord cast my fins behind thy Is. 3 8. 17 back, and hold me in thy Arms. Into thy Arms of Mercy I call my felf. Body and Soul ) my only hope and refuge, and rock of my salvation, is in thy b'effed Merits, and Blood, dear Jesus! Take me; and keep me in thy Arms, now and ever, and especially, in my last bour and agony, have mercy on me I befrech thee. Amen, Amen.

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Thanksgiving for one recovered of the Plague.

Hou hast smitten, and thou hast healed me, O God! The blow was grievous, thy help is greater! The blow was just, thy help more gracious! My fins deserved death, thy mercy hath spared my life. O Lord, with an humble, thankful foul; I do acknowledge (as ever, fo now especially) from thy good hand, my present life and health. And now I humbly befeech thee that my heart may fmite me, that I have ever rebelled against so good a Majesty; and thy grace keep me, that I never more lift up my hands against fo great a goodness. O let not the Pettilence go from my body, to my foul! let not Satan and corruption poyson and perswade my spirit, to sit in the Chair, or stay in the House of pettilence: Let not others be infected with fin by me, nor me by them, left plague gone, return in a greater judg-

Joh. 5.14. thou be more provoked; and the plague gone, return in a greater judgment. My God, my help, my health, my hope, my life and comfort, be thy Name ever bieffed, that half spared my soul and life: O let it be no

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more dishonoured by me! That keeping from the infection of an evil world, I may live in the Bliss of a better; where is neither sin nor sickness to infect soul or body, but perfect health, drength, grace, and glory in thee and with thee, to all Eternity: O Jesus my only Refuge, and the Horn of my Salvation! So be it, Amen, Amen.

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Prayer for one at the Hour of Death, to be faid by the Sick, or some for him (altering the person)

1. Prayer for one at the point of Death.

Od the Father, his mercies be about me! God the Son, his merits be upon me! God the Holy Ghost, his comforts be within me! Holy Trinity, preserve, strengthen and support me; that my deith may be pretious in the sight of the Lord, and my Soul live with thee to all Eternicy. Amen, Amen.

2. Prayer for one at the point of Death.

Ather of mercies, let thy love be to him! Saviour of the World, let thy merits be on him! Comforter of departing Souls, let thy Peace be in him! Father, Son, and holy Spirit, defend a child of thy Family; Save a Lamb of thy Flock, keep a Member of thy Church; O thou one and only Lord God of Heaven, command thy holy Angel to tender him, and forbid evil ones to trouble him! deliver his foul, discharge his sin, seal his pardon, heavenly Father, by thy holy Spirit, in the Blood of Jesus. Amen, Amen.

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3. Prayer for one at the point of Death.

Ord Jesus! Succour this dying Soul! Make passage for him by death, to a better life; purge his sins in thy Blood, and prepare his Soul by thy Spirit, and receive it to the glory of thy Father! Jesus, that didst so dearly purchase it, make hast to receive it. From the pangs of present, and pains of everlasting death; good Lord

Lord deliver it, deliver it for thy mercies sake. Amen, Amen.

A Thanksgiving for the happy Departure of Friends Deceased, with A Prayer for ours, and others living.

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Ord, receive my praises for those for whom thou hast had my Prayers! That thou hast been mercifully pleased to take them from their sins, and woes; and receive them to thy joys and blis! Even fo Lord! Pretions in thy fight is the death of the Saints. And pretious in the fight of thy Saints, be thy goodness for ever O God! And let all thy Saints and Servants which now live and fear thee, find thee a God of Comfort and mercy in their Extremity! So be it to me (the unworthieft of all-thine) in my last hour and agony, For his fake, who is our only hope, and help, and shield of our Salvation, both in life and death, Tefus Christ our Lord, Amen.

Thanksgiving after Death, &c. Thanksgiving after Death, for one departed. Say this Scripture.

Return unto thy rest O my Soul! for the Lord bath dealt bountifully with thee. Pretious in the fight of the Lord, is the death of the Saints. Pfal. 116. 7, 15. Bleffed are the dead that die in the Lord: even so saith the Spirit, that they rest from their labours. Apoc. 14. 12.

Then pray thus.

Hou that hast sent for this Soul, out of the prison of this Body, to come to the Palace of thy Blifs, receive our praises O Lord for his happy From pangs to joys, Deliverance. from trials to triumphs, from earth to Heaven! O Lord, we befeech thee, admit our humble Lauds to attend him in thy presence, and with them let our prayers enter before thee; that a he, so we, in thy good time, may come and present our Hallelujab's with our felves, in thy fight And mean time lead me a godly life, to have a bleffed death rio

Lord, let us not forfake thee now my that thou maist not leave us then! In saw that last and great Hour (upon which no follows an Eternity of weal, or woe the Lord have therey on us, and do

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not forfake us, and therefore let us have the fear of it, and thee, now and ever, before us; that as we believe our \* Brother departed is, we may be \*Or Sister bleffed in, and by our death: grant we may dear Jesus. Amen.

> A general Thanksgiving for Gods mercies.

Thou high Majesty of Heaven! how hast thou filled me with the favours of thy Bounty? how great hast thou been in thy goodness and Mercy; how gracious in thy Providence to me? Thou hast poured the bleffings of heaven and earth upon my head. Thou hast loaden me with thy gitts bestowed upon me, in Creating, Redeeming, and in Preserving me.

In my Creation, thou gavest me at a thine Image, and madest me more come noble than all the Creatures of the out earth. In my Redemption, thou gavest plal. 8 6. e lead me thy Son, and madest me more gloleath rious than the Angels of Heaven. In Heb.2.16. now my Baptism, and Regeneration, thou Tit.3.5. n! In avest me thy Spirit, and hast made me which nore happy than millions of men in woe the World.

d de Thou hast given thy self to me, Lord, Tit: 2. 14. what

A general Thanksgiving, &c.

what could'st thou do more for me? Thrice blessed, yea for ever, be thy Glorious Name, for thine infinite Grace, Mercy, and Goodness to me!

And in thy Providence for this life, how abundantly hast thou blessed me! in [health, wealth, body, mind, &c. and] many, and many mercies, vouch-safed me. In my Weakness, thou hast strengthned me: In my Dangers, thou hast delivered me: In my Distresses, thou hast comforted me: In my Prayers, Thou hast heard me? In thy Judgments, thou hast spared me, to this day, preserving my life, and making it many ways joyful to me.

And, not for any good in me, O Lord, half thou been thus gracious towards me! My ills on earth have been many, my ingratitudes great, against thee. For them thou mightest for ever banish me from heaven, and with my sins cast me into hell, amongs those that offend thee. For thy own goodness and great Names sake, has thou been thus bountiful and merciful to me: O fill my heart with the love, that my mouth may pour ou praises to thee! Rayish my Soul with thy goodness, that my heart may ever

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love thee! Fill my life with thy fear, that as my lips my thoughts and deeds, may ever honour thee! Let me not be fo wretched, as to forget thy mercy; to wicked, as to abuse thy blessings: Let all that I am, and have, serve thee, mind, body, state, health, friends, none be abused to vapity in any way of finto reproach thee; but all made to extol my Makers Praises, and my Redeemers Glory.

Since I owe my felf by so many

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Bonds of bleffings to thee (yea thoufand lives and fouls, had I formany to serve thee) let me not deny the service of one poor foul and body unto thee: Oblessed Maker and Redeemer, and Preserver, of both! I have no more to give thee, my felf therefore made of both, I present unto thee : I give thee 2 Cor. 8,5 my felf on earth, O Lord accept me, and receive me to thy felt in heaven! where with thy Angels I shall give thee perfect praises, singing Hallelnjahs day Ro. 6. 13. and night, giving everlasting lauds unto thee my great Miker, my dear Re- Apoc. 4.8. deemer, my holy Comforter, my good Preserver; O God, Father, Son and Holy Ghost! O blessed and adored Trinity! To thee, and to thy Good-H 2 ness

A general Thanksgiving, &c.

ness alone; for what I am, and have, and hope of bliss, in this or a better world, be all Honour, Praise, Thanksgiving and glory for ever and ever! Amen, Amen.

A Gratulatory Commemoration of Gods Mereics and Deliverances.

\* Here think of particulars. Eceive the Sacrifice of my thankful foul, O Lord, for all thy mercies \* and merciful Deliverances of me and mine, from Diseases and Dangers; by Land, or Water; in War, or Peace; of Old, or Late; for Soul, or Body.

O! what great dangers hast thou shewed me, and them, and yet hast delivered us from all our fears! they live, and I live, and all live; and why? but to praise thee the God of our salvation and life: Thou art my God, and I will praise thee; thou art my God, and I will worship thee; yea, whilf I live, will I

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heaven,

Pf. 138.2. worship thee; yea, whilst I live, will I Pl. 146.1 magnific Three on this manner. And, O Pla. 63.5. give me grace to give thee more, and better glory. Glory from my Lips, and glory from my Life! Glory in my Mind by a just Sense and Meditation of thy Mercy: And glory from my Heart, in a true Love and Joy of thy goodness:

Till thou dost give me thy glory in

heaven, Lord let me ever give thee this glory on earth! Even to Lord, for all thy benefits and bleffings from any ill, or of any good; to me, or any more nearly mine, from the hour of my birth to this day of my life: Glory be to thee now and ever, by Jesus Christ our Lord.

Amen.

Thanksgiving for a preserved [Friend] or others formerly prayed for.

Y Heart is full of thy Goodness, O God! Thou hast delivered thy Servant from his dangers, and me from my fears: O, what shall Irender Pl. 116.11? unto the Lord for all his \benefits to me! O my God! I give thee a thankful heart, and befeech thee to give me a thankful life! Grace so to live, that my deeds as well as words, may speak me thankful! O let me not pay thee with neglects for thy favours, left thou return me plagues for thy mercies! let me have care to serve thee in. and for thy goodness, that I may still rejoyce in, and for thy falvation; of him and me, and all who are more dearly mine, even so be it for Jesus Christ his sake. Amen.

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Prayers for every day in the Week.

### SUNDAY.

A Prayer against the Flish. Lord! deliver me from my felf, my finful, fenfual, and carnal self; ready to joyn with my foes, to ruine my foul, by yielding it up to the temptations of fin. Let me watch it as my most mortal enemy, without which all the Devils in hell cannot force, nor all the powers on earth fasten a sin upon me! and yet a foe fo Inbred and natural to me, as will lodge in me whilst I live, and never leave me! Make me fee what cause I have to keep a strict and continual watch, and pray thy aid, when the Devil and the World without befet me, and lead on Armies of temptations against me; and the Flesh within is false, and ever ready to betray me, and let them in upon me! From such enemies and traytors, Lord deliver me! and as I love the eternal falvation of my foul, let me not fleep

111

in security, that have to do with such Enemies.

And fince the flesh is my foe, let me not cherish it, and satissie it, and provide for it, and entertain it, as a Friend: Ro.13:14 but according to thy Will, and the necessity of my soul, let me not spare Gal.5.24 to crucisie and kill it, as my Enemy: which will torture me if I be not cru-Rom.8.13 cissed, and kill me if it do not kill it. And grant me good God, the power of thy Spirit, to do thy will in mortifying of the slesh, to the saving of my soul!

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Let my life be a continual Fight a-1 Pet. 2.11
gainst the corruptions of my slesh, and succour me with Wisdom and Grace
to maintain that Fight; let me Watch, and Fast, and use of all due means to beat down my Body, if that give it 1 Cor. 9. strength. Let me Meditate, and Hear, 27. and Read, and Pray, and Weep, in all good ways seeking to bear up my soul, to beat down that sinful body, and

bring it to death.

And because, though now beaten down, a new temptation will raise it up; and struck dead, it will revive again: Hasten my soul O Lord, out of these endless Wars, where I may

H 4 keep

keep the triumphs of an eternal peace from earth to heaven, and strengthen my foul to get those daily Victories over my lufts, that may bring me to those triumphs! O Christ, that hadst

Mat. 26.41 flesh and no corruption, pity me that Ro.8.13. have both! Succourmy double frailty, thou that knowest the infirmity of the flesh! Assist me with thy holy Spirit, to fland: Recover me when I fall, in these holy fights. Relieve my Wants, forgive my Weaknesses, close up my Wounds by thy Blood! Bleffed Saviour, the Captain of my Salvation, Who didst fight and conquer all my foes, and now fittest on thy Throne in triumph in heaven; make me so to fight, that I may conquer on earth; and having subdued the flesh may sit

Rev. 3.2.

with thee on the Throne. From their Shame keep me, that prefer the Subject before the Soveraign, Flesh betore the Spirit! From their Lofs keep me, that prefer a Toy to a Crown, a Lust to a Kingdom! From their Cowardise keep me, that dare not fight for a Crown, but yield their fouls up to lust! From their Wo ever keep me, that buy delights with their deaths, for

a little life after the flesh, dying eter-Ro. 8.13.

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Prayers for every day in the Week.
nally bodies and souls. From such folly
and misery, dear Jesus deliver me!
Amen! Amen!

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#### MONDAY.

A Prayer against the Devil.

Cord! How shall my poor foul stand against Temptation, if thou do not affilt me, who have as many ghostly Enemies as Devils to tempt me; malicious, crafty, bufie, and mighty, all of them hating my foul to death, watching my weakness, and continually feeking occasion to devour me! O my God, without thy itrength I cannot stand, and by thy strength I shall not fall, For thou O God art above the Devil, of more goodness, wisdom, care, and power to save, than he is able to destroy. Thou canst fend more succours to me, than he can bring forces against me; more holy Angels than he hath wicked spirits; Lord give me that strength! Lord send me those succours! Put upon me the rmour of light, to fight with the Ru- Ro. 17. 72. lers of darkness! Let the Helmet of Eph. 6.12.

H 5 hope

hope be on my head, and the Brestplate of faith and love on my heart, that I be not mortally wounded in the fight! In my extremity fend the Angels to fuccour me! and let thy holy Spirit be my Leader, that the evil one may not

Lord Jesus that knowest what it was to be tempted, and didft overcome the Tempter for me, relieve my frailty

be my Conqueror.

when I am tempted, and fuffer not Satan to overcome me! And let me be fober, and watch and pray that I enter not into temptation, that thou Mar. 26.41 mayst relieve me! O Lord! How shall I not fall into the hand of Hell, if I throw my felf into temptation! From fuch prefumption, O. Christ preferve me! How many fouls have been left and loft in those bold adventures of their strength; make me fadly to confider that fuch a daring Spirit may never possess me! Let me remember with fear and trembling, what great Saints have fallen, that I may with an humble and holy care and fear, feek for thy strength to stand, and being upheld by thy right hand, may never fall. But let me not cast my felf out of thine, into Satans hand;

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for if thou Lord do not uphold, and he pull down, how shall I stand? And let me keep my wayes, that I cast not my felf out; for thou wilt not protect me but in thy wayes! And let me not run my felf into temptation, for Pf. 91.11. that is out of my wayes, and thy Thou great Shepherd of Heb. 13. Protection. the sheep, Keep me, a poor Lamb of 20. thy Fold! Thou Lion of the Tribe of Rev. 5.5. Juda that hast prevailed, save me from the roaring Lion that he may never , Per. 5.8. prevail! And in and from all his temptations deliver me in thy mercy, that he may not devour my foul for all his roaring. Rescue me, thou that didst redeem me; preserve me, thou that didft create me, my Lord and my God, my Strength and Hope, Dear Jesus! Amen.

## TUESDAY.

A Prayer against the World.

Conquerors of the powers, were Captives to the Vanities of the World)

yet by thy strength it may be conquered, for Thou art greater than be that

I Joh. 4.4 is the World; Thou didst O Saviour, conquer it for me; and by thy aid I may conquer it for my self. And by thy will I must conquer it with thee

thy will I must conquer it with thee on earth, if I will triumph with thee in Heaven; O then, let me resolutely set, and sit my self for the conquest of the world! And to the forces of reason, Lord give me the powers of grace,

by which I may make a conquest.

This world is but for a time, and will end at last, and how soon to me, thou Lord only knowest: and did it endure, what comfort or contentment can my immortal foul receive in any. or all the good of the world? O let me not lose my eternal Inberitance in the World to come, for a poor Portion in this present world! Thou Lord hast made me in it, but me for thy felf, and it for me. O then, let me never be of it, let my spirit always be above it! Let me not make my Servant my Soveraign good. Affift me by thy grace, that I may not, O God! And because my senses are so natural and near unto me, and the world takes my foul captive, by the power of my fenses;

fenses; O let me Watch those gates against the Entries of Temptations! and look well to my fense, that I lose not my foul. That I do not, Lord keep me from all evil, from the Men. and from the things of the world! From Companies and Counsels, and Examples of the ill, fet on by the Devil, to woo for the world, Lord keep me as so many foes and fiends to my foul, and let me rather fuffer them as my forrows, than take solace in such men! From the Vanities of the world that they do not allure me, and the Miseries of it, that they may not deject me; (the great powers by which the world affaults me,) defend me O Lord, that they do not overcome me; and let me look well to my foul, because I am never free from such assaults! From the Vanities of Riches, Honours, Pleasures, the prevailing Goods of the world, (the Heaven she brings; ) And from the Miseries of wants, scorns, ignominies, injuries, tortures, the Powerful ills of the world (the Hell she hath; ) Lord keep me, that they lead not my foul into the Captivity of fin, lest I feel a worser Hell, and lose a better Heaven! Let me not lose thy favour

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displeasure for the Fromus of this world. Let neither her sorceries bewitch me to ill, nor her tyrannies fright me from good. Let my love and fear be both on thee, and the good and ill. not of this, but another life! On that be my heart, on this my foot! Let me love and value and use this world, only as it may help me to that! Not for the Throne of my Spirit, but the Footfool of my Soul. By whose good my body may be better enabled to serve my Spirit, and both to serve thee, and come to the good of a better . world! For such a Conquest, Lord strengthen me, and to these Tri-

I Cor.7. 31.

## WEDNESDAY.

umphs above bring me even for his

fake, who hath overcome the flesh, the Devil, and the World for me, Jesus

A Prayer against sudden Death.

Thou great Judge of the World, I am a child of Death by the sentence of the Law for Adams fin, and have

Christ our Lord. Amen.

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I d Prayers for every day in the Week.

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have deserved it at the hands of thy Justice, for my own; yet in thy mercy thou hast not executed that sentence upon me, but to this day hast continued my life. Yea, most merciful God, when the fears and snares of Death and Hell took hold on me, and my proper yocations were great against thee; in those great distresses I called upon thee, and thou didst hear me and deliver me!

Lord! make me ever thankful for thy goodness, and take not away thy loving kindness from me, though fince I have not walked worthy of thy mer-Save my foul from the fins that trouble me! Save my body from the ficknesses that fear me! And fave my life from all ill accidents and disasters that may befal me! If thou speak the word O Lord, I shall be safe, body and foul, and no ill can touch me; Good Lord speak that word, and save me! Pardon my fins that they do not destroy me, and lengthen my dayes that I may better ferve thee! For a sudden death by a present repentance, and good life Lord ever prepare me! And from a sudden death by thy good Providence, deliver me. That I may have time

time with more comfort and contentment, and settlement of mind, to yield

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up my life and foul unto thee!

Dear Saviour hear me, that shed-dedst thy Blood to save me, and sittest in Heaven, to preserve me! For my last hour sit me. From sudden surprizal of it keep me. To it, and in it, ever save me; and by thy grace and holy Merits make it a happy hour unto me, that I may then die in thy arms, and at the Day of Judgment rise and stand joyfully before thee. Lord Jesus for thy mercies sake grant all this to me. Amen, Amen.

## THURSDAY.

A. Prayer against Hypocrisie.

Lord! make me abhor to be Prophane, and fear, to be an Hypoerite! if I be a Notorious finner, the World will condemn me; and if a Close offender, thou wilt not justifie me: Let me therefore be a Saint in fincerity, that God and man may approve, and bless me!

O Lord God of truth that fearchest the

Prayers for every day in the Week.

the heart, what it will avail me to have the world acquit me when my conscience shall be a thousand witnesses against me; and thy self more than ten thousand consciences to condemn me! Keep me therefore from the blot

and folly of Hypocrifie.

And fince Hypocrites are the firstborn of the damned, let me have no part in that fin, that I may have no portion with such sinners! Let me be the same wheresoever I am, in the Clofet and Church, in secret and publick, in the dark and day; and let me be alwayes what I should be, studying ever to approve my heart and wayes before thee, that thou who seeft in se- Mar. 6.6. cret mayest reward me openly. O let Pfal. 26.3. me see thee every where before my Pfal. 119: eyes, and my felf before thine; and Gan, 17.1. accordingly walk uprightly before thee, till I come to rest eternally with thee!

O Lord, fince thou requireft no more to have thy favour on earth and Glory in heaven, but a heart True unto 2 Chr.30. thee, and dost pardon and pass by 18, 19. many infirmities, where thou feeft fuch a heart; Let me not give thee less, than a Sincerity in thy service, God of

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of truth, give me a single heart to ferve thee, and accept it from me: and a Monster of a double heart let Satan never make me. From Hypocrific and Lyes of life, Lord deliver me! Thou that hadft no gaul in thy heart, nor guile in thy mouth, Bleffed Son and Truth of God, let me be thine in truth Iweet Jesus. Amen.

## FRIDAY.

Prayers against Inconstancy in good.

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Lord! Thou art Immutable what he thou art, let me be unchangable we what I should be! never ceasing to be five thy good Child and Servant, who e-vil ver continuest to be my good Father and Lord!

O Lord, there is not one Moment, and in which I can be or live without thy De Goodness, and shall there be many with Dayes wherein thou art without my ho Service? The Glory with which thou the rewardest it, is to all Eternity; and pac shall the duties of it fail and fall short of Constancy? O my God, had I the lem Age of Angels to live, I owe the fer- no vice

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vice of all that life unto thee; and now that I have but a Span of time, Psal.396, shall I keep away a great part of that, from thee? O Lord, let me not so much forget thee and my self, as to do thus by thee!

And should I so far forget my duty, let me remember my necessity. It is Rev.2. 10. Constancy gets the Crown to thy service, and shall I sall off from it, and lose my Crown? O Lord! In what a fearful condition would my soul be, if Death should seize me when I am saln off, and take me away in that time of sin? and have I any affurance this

hat hour, the next not to see death? And able were I sure of life and time, should I so be live, and divide it, best years to the devil, and worst to my God? Months to vanity, and Minutes to piety, Day and night look to this world, and not spare aent, an hour for a better? Lord! let not the

thy Devil and the World divide my time many with thee, lest not giving thee all, my hou takest none from me; or giving thou thee the least share, thou throwest it and back upon me.

Fix my heart on thy fear, that no

hort Fix my heart on thy fear, that not the emptation of Devil or man may refer move me; Bind my foul with fuch vice resolutions

164 Prayers for every day in the Week. resolutions to thee, that no strength

of the flesh may loose me. Since I can not for my bodies frailty, serve the as an Angel without intermission Continually; let me as a Saint, without it, failing, Constantly be devoted to thee; not as a Retainer, but daily Servant Bui attending upon thee. Keeping carefully my Hours of devotion, and confecrating all my Days unto thee, by a conscionable and constant endeavour in all places and things, and at all times, to Shun all evil, and Do what

Pfa. 101.

270

may please thee. O thou that art Jam. 1:17. without shadow of change, ever the same, fettle my fickle foul in thy fear, and establish thy holy Spirit in me, that I may serve thee on earth with Constant cy, and in heaven, to all Eternity! By the Grace and Merits of him who finished the work of eternal Redemp-

Luitzigo tion for me; living and dying, to fave Joh. 4.34 me, and now fits at thy right hand to uphold and keep me, Jesus Christ our Lord. Amen.

# SATURDAY.

Prayer against Impenitence in Ill. ORD keep me from the fearful fin and judgement of an Impenitent

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ent heart: Since repentance for fin s the only remedy appointed to fave Luk 13 3ne, let me not neglect it; lest I dye for 2 Pet. 3.9 t, irrecoverably.

out O Lord, what shall become of my guilty foul, if thou do not pardon me? And how should I hope thy pardon, f I go on to provoke thee? Give me and nee therefore a Sorrow for my fins past, wherein I have offended thee; and if Fall by frailty into fin, let me not Lye without remorfe. but Rife by rebentance, that I may return again into avour with thee.

me. Omy God, if now I will not, I shall and at I repent (in Hell, if not on Earth, if not with timely tears in hope, in fires with an everlasting horror!) O let me weep By for a time that I may not wail them np. for ever; let me mourn for them unto ave comfort, rather than rejoyce into confusion. to

From a heart Hardened in fin, and a conscience seared with guilt, Lord keep me as from the Threshold of Hell! And from Continuance and Custom in fin , Obduratio keep me that I grow not senseless of an mi, lirful it, and seared. And from Multiplying, no and reiterating the Acts of fin, keep nime, that I get not a custom. If I sin

let

Prayers for every day in the Week-166 2 Sam. 24. let my heart smite me, that thy hand Cor. 11. of vengeance may not touch me. And for that hardness and Habit of 31: 32. ill which I have already got by any acts of fin, dear Saviour help me, and heal me. Melt my heart in the fire of thy love, to a Tenderness of offending thee: and (O bleffed Scape-goat \*) \* Levit. mollifie my hardness by the virtue of 16. 22. thy Blood, that I may not stand stub-Goatsblood melts born against thee. Bow me with thy Adamant, Mercies, Break me with thy Judgesuch is an ments, Wound me with thy Word bard beart. Zach.7.12 Move me with thy Spirit, and by all means mould me and make my heard of that temper, that the least touch of fin may trouble me, that I may not ob stinately go on in a course of rebellion against thee. Merciful Father, let all thy croffes come rather upon me, than the this curse befal me. That I may rather fel grieve and groan with hope on earth than wail and howl in hell without

remedy. A Heart of flesh for stone Ezek. 36. Lord give me, let thy holy spirit work 26, 27. and keep it in me. Do it dear Saviour for me, I befrech thee, in thy Mercy

Amen, Amin.

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Animadversion to the Devout Reader touching the following Services.

He Author in these Services ten-I ders thee some things New, and nothing (he hopes) Naught. There are exant Books of Prayers, and Meditations, and Directions apart, and these who oyn some of these together; but all (as in his way ) be knows none.

He conceives that the foul engaged in a particular duty, will be much affited by so many helps at hand, and come off lion better with the Service. Vicissitudes of Devotions (like changes of clothes) as han they please the mind, because they clog less; so they will advance her piety the rth. more, when all (though they go several out wayes) meet in one study, and care to one work her spiritual preferment.

Thy Spirit will not be less devoted to thy Prayers, for having breathed it in bily Scriptures: Nor wilt thou take in that holy Air with less advantage to thy Souls health, for going to it from thy Prayers. Nor will those beavenly

Refreshments

Refreshments profit or last less, for plying the Soul (as present) well devoted, with proper and pious Meditations, and Instructions, set and suting to her particular purposes. This will be as a Word in due season, fit and good, and serve as a little Sermon, to nourish holy Spirit so divinely begit, which else may starve before it can come to a greater; and perhaps, not have her particular estate, and case much reached, and relieved neither if she come.

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The Closet, (the good mans daily Sanctuary alwayes \*, and in persecution often his only Church) as it never wants Gods spiritual Altar, (a devout heart) nor his Garden (Gods Holy Book) in it, nor Gods holy Service (an Holy Prayer-Book) for it: By this, shall have a little Pulpit too. Necessary for those who have no other, and profitable for those who may

want a better.

And surely, the Soul which keeps her daily Walks betwixt Gods Altar and Garden (Her Prayers, and his Scriptures) must needs grow, and go on in Godliness. And faster, and surmer both, for hearing every day a Sermon, when her self in the Preacher, her state the Text, and Oed and Conscience the Auditory. Reader

\*Ezek, 11

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Reader, He that is not for a Pulpit in the Chamber, would have this in the Closet, and thinks he shall do God and thee good Service in these devote-less times, to surnish thy Closet with such a Pulpit. His aim thou seest, his Pattern thou mayst easily aim at, especially if a Child of that Mother, whose Wisdom taught him such Prayers: Though some things in the Services be new; there are no Novelties in them; but for thy singular use compiled, and made a hundful of little Homilies and Prayers.

Rules for every Sundays \* Devotion.

Sunday-Morning.

When you awake, lift up your beart, and say,

Sun of Righteoufness, which vocatur; this day didther rise for me, qued orther shine now, and ever, with justice thy Grace, and Mercy up-christical tominate.

II ben

Salvator
velut Sol
oriens (mic-it, ac
properea
ipfa dies
ab hominibus feculi,
dies Solis,

\* In ca

Antirof.

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Mal. 4.2.

When you are up, Kneel, and say this Prayer.

Pf. 93. 6. me to go to thy Courts, and wait upon thee: and this is the great day of thy Service. Thou that halt given me to see the light of this day, make me careful to do the Duty of it; timely to present my self unto thee; and reverently to behave my self, before thee; that I may come with fruit, and savour from thee, for Jesus Christ his sake. Amen.

Before you go to Church say (if you have time) the Sundays-Service following. O mit not to say the Collect for it, how soeve in the Afternoon say the Evening Service

# Sunday-night.

When you go to Bed, kneel, and say.

Sun of Righteousness, keep to from utter darkness, let me so fleep in thy Peace, that I may be ever ready to arise and meet thee in the Glory. Amen, Amen.

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SERVICES fet to the Day:s.
of the Week, for four Several Weeks.

Sunday-Service.
Of the Joys of Heaven.

Morning Prayer.

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SIf1.64. Mat. 5. to 13.

or Mat. 17. 10 14.

Evening Prayer. Pfal. 15.82 16.

Sunday Collect, or Prayer for the Joys of Heaven.

Ear/Saviour! Who hast purchased lost Heaven for me by thy Blood, and now Possessing fest it for me in my Flesh: possess my soul, I beseech thee, with thy holy Spirit; that my Conversation Phil.3 10 now may be heavenly on earth, and my Habitation hereaster, happy in heaven.

O let me not for the perishing pleafures of this vain world, lose an Eternity of bleffed joys in thy Presence and Kingdom! Preserve me to it. (dear Redeemer) who hast prepared it for me, even for thy mercies fakes, O Lord. Amen.

Then daily Prayers.

1. Meditation, of the Joys of Heaven. / Hat do I on earth, when God is in Heaven? Why are my heart and body in two several worlds? And where but with him, and on him should be my heart? Lord! draw to thee what is made for thee; till Body can come, let my Spirit be with thee; till my Soul depart from my Body, to dwell for ever with thee, let Devotion carry my thoughts out of my foul, and daily visit thee.

My Help, my Hope, my Solace, my Salvation; Father of my Spirit, Husband of my Soul, Soveraign of my Welfare, Author of my Nature, End of my Effence, Blifs of my Being, Satisfaction of my Desires, rest of my Thoughts, Perfection of my Powers! My life is a banishment, imprisonment,

punish-

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punishment on earth, if Thou be in heaven! Shun I never so much, Mall meet with nothing but Sin and Mi-Cery; Seek I never fo much, I shall not find any thing of blis below: Had I whole lands of Wealth, with hills of Honoar upon them, and rivers of Plea-(we about those, all were not a peble, a pile, a drop to my Bleffedness: My Avaritious, Ambitious, Voluptuous defires, are left dry on earth, only fill'd and drown'd in the Paradife, Crown, and Kingdom of Heaven: The Ocean. of Blifs runs about the Good that is Infinite. High above change; Great, without measure; Full, without want; Long, beyond time! Away then my Soul, from thy Banishment, Bondage. Woe, and miserable Vanity, to thy Home, Freedom, Joy, and true Felicity; Dove of Grace fly to the windows of Glory; Mount to those Towers on high, where the ravenous Bird of Hell can neither seize, or fright thee; nor the beafts of the earth devour or disquiet thee.

Heaven on Earth is a Monstrous confusion; if thou vainly seek it there, thou mayest as soon find it in Hell (God is not in that Heaven!) Only

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feek, and solace thy self in the ways of God; that's heaven on earth indeed: both a glimple of the glory above and a light to find heaven where it is, in heaven! and from the goods of the world, raise up thy thoughts to a better Blis. Say, if so well on earth, how much better in heaven ! so let it be, not thy myrror of Blifs, but Perspective; nor thy Chair, but Foot-stool, to take a better fight and flight to thy Throne. So thou shalt at once walk on earth, and go to heaven; yea, thou shalt divide thy felf betwixt both; body to earth, and foul to heaven. And God will in that day bleffedly unite, what thou dost devoutly divide; and keep with him in heaven for ever, both Body and Soul.

See Soliliquie, p. 437.

Monday

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Monday Service.

Of the Miseries of this World.

Morning Trayer.
Pfal. 120, 129, 137.

Evening Prayer.
Psa.39 42.01 84.102

Leffon, § Gen. 47. or Fob 14. 2 Luk. 21. or A.E. 20. Leffon, SLam. 3. Rom 7.

Monday Collect, touching the Miseries of Earth.

Lord! With us, is Misery; with thee, is Mercy! On earth, all ill, in heaven, all good! O for thy mercies sake support me in all my miseries, and deliver me from my sins, the cause of them all! And of thy goodness (I beseech thee) raise up my heart to covet and seek the good of Heaven, that my hold and hope of it, may comfort me against all the ills of the earth.

Let the bitterness which I feel below, wean me from this evil world, and whet in me a holy appetite to the

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pure sweets and joyes which be above. And in Thy good time fill my soul with those blessed solaces, I beseech Thee; Even for His blessed Merits and Mediation sake, who is my only Joy and Hope in heaven and earth, Jesus Christ my Dear Redeemer and Advocate, Amen.

Then Daily Prayers.

Meditation of the Miseries of the World.

Why so much medded to the world, when woe is her Gen. 3.17. Domry? Entailed (as a Portion) by God on Adam; and thee (if his son) since he forfeited (with his Allegiance) his Paradise, and thine, by his default! Earth ever since brings forth woes, as Job 5.7. Fire sparks. Within thee, or mithout thee, For thy self, or others; In Body or Soul; woods will as soon want leaves as the world sail thee of woes!

or Soul; woods will as soon want leaves, as the world fail thee of woes! Thou art Heir to all; Inheritor (at least) of some; never secure from any, because alwaies in Grief, or Fear of all. And least blest too when most secure; most unhappy, when least miserable; Bliss in this life being the great

tcff

test curse, because the portion of a man Ps. 17014.
markt out for everlasting unhappiness.
Alas! what a purchase is a little tickle,
worldly, bliss, with woes, all, and everlasting, after it, not without some in it!

My heart! If thou halt so miscarried in thy Choice, let this Divorce the Mariage; love earth when thou art fond

of woe, and not afraid of hell.

Thou wilt find good Alimonie after this Divorce, thou wilt live more well, and dye much better for it. Thou wilt entertain death as a Deliverance from her Ills, whose goods thou scornest. And receive and read a Summons to thy end, not as an Arrest and Call to Judgment, but an Acquittance from calamity. Thou wilt eye Heaven as thy Harbour of rest, and be weary of the world as a Sea of trouble. Thou wilt study to steer thy course by the Card and compass of the Infallible Word and Rule to know and go the right way to Heaven.

So good is the Worlds Wormwood Lam. 3.19. (above her hony) for the Souls health, if we take, and tast it right. And even our miseries are made great mercies, because good Medicines for that happy health! Did earth afford sinful-

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Seven Services

faln man One Paradise, he would scarce look for two. Now that he finds a Purgatory of it, it drives him to the true Paradise, and brings him sooner to those joys, by the hastening of those woes; which hie more to heaven, when most heavy on earth.

Pfal. 42.2.

## Tuesday Service.

# Against the Vanities of the World.

Morning Prayer.	Evening Prayer,
Psal.4.39, or 37.102.	Pfal. 52. 62.
Leffons,	Leffons,
SEcol.1.2.	SEccl. 3.4. &c.
Mat.16.orLub.12.	Hab. 2. 1 Tim. 6.

Tuesday Collect against the Vanities of the World.

Lord! Who hast made this world for me, and me for another, let me not be carried away with the vanities of that world which cannot content my Soul, and will not continue with me! O! let my heart be Fixed on Higher things, never to be moved with world-

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rldly y vanities; that when this world shall end to me, or I to it, I may enjoy those Honours, and Joys, and Goods, which shall never end; with thee, thy Angels and Saints in a better world, through Jesus Christ our Lord. Amen.

Then daily Prayers.

Meditation of the Vanities of the World.

"He World is a Shop of Vanities; Honours, Riches, Pleasures, the chief Commodities: the Devil, Master of the Shop; and man his miserable Customer. The common Price, is our fouls, which we give him, to get them; and yet possess nothing (lets, worse than nothing, by all we get) which is the vainest of that vanity of vanities! O man, be not thou so Vile and Vain! Why doth Transitory good take thee, who hast an Immortal Spirit? Why doth Sensible joy carry thee away, who hast a Faculty for the highest Intellectual good! Capacity, of Eternity! Alas! thou wilt as foon fill a fieve

with water, as thy Soul with the world; Isas, 55. 22 and couldst thou give her a fill of it, a short time would (to thy greater)

ter

ter loss and grief) run it all out again
Let the world then be, not thy Idol,
but thy Scorn. Believe it, if worldly
good be thy Diet, her Glory, Profit
and Delight, thy Trinity; they will not
fill, but fail, and vex thy Heart; and
so give thee for Blis, a Triple infelicity: Vexation is their fullest satisfaction, and their end not thy Content, but
Eccl. 1.17. Torment. It is Infinite and Eternal

Ap. 16.25. Immerial Spirit, content. In that Deity is his Rest; and his Felicity in that

only Trinity.

Let God then be (as he is) thy Throne; the world (as it should be) thy Foot: stool: By her good, climb up to God, get thus up. Abundance of good here seems brave; What is all indeed in Heaven? What is Substance when the Shew is such? What to have all things, when so valued to have nothing? what Bliss is to be found in the Trinity of uncreated goodness, when so much is fancied, in the three poorpetty created Goods of that ill-devised and fond imagined Godhead?

What, if thou half fenses, by which they woo and court thy love? Hath not thy Soul a power to guide and

govern.

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govern those Handmaids? O Man! thy senses are in thy Soul: Monster! if thou put it in thy senses: Man of reason, be not a beast, for sense! Live and love above worldly vanity, look and long after sure, solid, satisfying soul-felicity; else (saving thy self) nothing is, or can be, so vain.

Wednesday-Service.

Against the Villinies of the World.

Morning Prayer.

Pfal. 12. 14. 120.

Leffons,

Gen. 6. or 19.

Mat. 24.

Evening Prayer.

Pfal. 18. 55.

Leffons,

Jer. 5. or Island 32.

2 Per. 2. or 1 fob.e.

Gollect, against the Villanies of the World.

Lord! Since the World is a Sodom, let me be a Lot, vexed, not delighted with her Filthi-2 Pet.2.82 nefs: Since it is a Mefech, let me be a David; not taken, but tired with her Wretchednefs: Lord! why should that have my joys, where my Soul is never Ps. 12004. 182

free from dangers, nor thy glory from wounds? Where blafphemy is as common as the Air, and oppression as the Earth; where iniquity flows like water, and luft flames as fire : why should I be in love with her, that is in hate with thee? Where if I follow her course, I go to the damnation of another world; and if I cross it, meet with nothing but vexation all the way. O Lord! though I be in it, let me not be of it! If it be wicked, let me be good; yea, the more wicked it is, the better let me be, that thou mayst take a more merciful notice of my And because it is hard to goodness. breath the air of corruption, and take

Apo. 3. 12.

willing to get fairly from it, and come
Cor. 6. to thee, where is blis pure, without
tear or taint. Take me from the
devils of the world, to thy Angels O

God! Mean time, let me live a Saint even amongst Devils, that I may (at

no taint in conversation; let me be

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Lui 20.36. last) be a Saint amongst Angels; yea, as one of thy Angels, in that world; where is no woe, nor wickedness; sinner nor Satan, but thy blessed unity, with holy and happy Society of glorified Men and Angels, enjoying, adoring,

adoring, lauding, and serving thee for ever and ever: So be it, for Jesus. Christ his sake. Amen.

Then daily Prayers.

Meditation of the Villanies of the World.

Other of all Misdeeds and Mischiefs! when shall I be delivered from thee, Gaol of my Soul, and Wrack of my Salvation? A Hill of poor Pismires tossing up and down, thou art at best, a Hell of debauched and damned Spirits (at worst!) Source of sin, Forge of bell, and a field of all

temptation.

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If I love my God, I must hate thee, because an enemy to his honour; if I love my self I must loath thee, because an adversary of my Salvation; if I hate the Devil, I must not love thee, because thou art his sword to destroy; if I may not love the slesh, I must not love thee, because thou art her Staff of support; if I must not love Vice, I must abhor thee, because thou art the Mistress of Vanity; if I must love grace I must detest thee, because the Stepdame of Virtue.

Hagge:

Hagge of Satan, hate of Heaven, School of Vice, Seminary of Error, Mother of Sinners, Step-dame of Saints, Pest of the spirit, Nurse of the slesh! Who by thy bad Counsels and Examples breedest the Brat of sin in thy wicked womb, and thou sucklest and indearest it with thy Profits and Pleasures thy wretched dugs! wo is me, that I must stay in thee! shame on me, if I love thee! thy best things, are Vanities of Earth; thy worst Villanies against Heaven! What in thee can I love?

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J. 6. 4.4. 1 Joh 2.

Though thou be a Whore, I will not be a Villain to my God; so much a Villain, as to love fuch a Whore; fo much a Villain, as by any lust of mine to make thee more Strumpet; and by my additions of particular ills, to encrease thy whordoms: I will have care (what I can ) not to be Partaker of thy Guilts; but Ringleader I will never be to thy Rebellions; I would not come to thy End, and therefore will avoid thy way. God I thank thee for thy good Spirit which carries me against the Stream of my Corruption, and Tyde of the World: (I cannot go but in the strength of that Spirit against such a tyde and stream: ) God

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I pray Thee! Let me continue my course, that I sall not at last into Thy Sea of Wrath; and when the world of nature shall end, be tormented with a World of sinners, world without end, for ever and ever! Amen.

# Thursday Service. About Death.

Morning Prayer.

Pfal. 39. 49.

Leffons,

Jen. 3. or 5.

Luke 16.

Evening Prayer.

Pfal. 90. 23.

Leffons,

TEcclef. 12.

Rom. 5. 01 1001

Thursday-Collect, or Prayer, about Death.

Lord, Who hast appointed all to Heb. 9.27.

dye, make me ever mindful of
my Dissolution, that I may less love
the Vanities of this, and more seek the
Felicities of a better life; where death,
and distresses are not; but we shall
be as the Angels of God, Healthy, and
Vigorous, and Happy for ever.

O let me every day so live, that I may come to that life when I die: And because

because the best-led life may have need of fome time to prepare for death: in Of thy great Mercy (I befeech thee) keep me from an unprepared heart, bo and unexpected end. Even for his fake, who himfelf had the horror of death, Jesus Christ our Lord. Amen. Then daily Prayers.

Mar. 26. 38.

Meditation of Death.

Te I must, and after live in weal, Al or woe, for ever : and no time els after to recover the woe, if I lose the for weal: as I tender then Eternity let me Jook to my life.

Dye I must, and know not where, in thy house or field; Land or water; bed, it v or board; every where, then let me in t look to it.

Dye I must, but know not how: by av. a Violent, or Natural course; casu-y, alty, or infirmity; lingringly, or spee- out dily; every way then let me look for it. And

Dye I must, but know not when. Day only or night; this, or that day; next, or in n this. This, or that hour; that or this pent minute; this, or that time. Morn, This Noon, Even, ever then let me look of n after it.

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And how look to it better than to th: ind out the murderer, and doom him o death? O Sin! Shalt thou lye in my ofom, that haft laid all Mankind in grave? I will have thee to the Cross Ro. 5.13. or that, yea, and for this too, left thou dd murder to murder, and kill my oul; after my Body. O what a fad our of parting will that be, if when Soul shall leave the body to death, God shall leave the Soul to be damn'd! eal, All full of horror, and utterly comfortme els, when it should be most the com-

the orter of the Body!
me But strength thou hast not to have Luk. leath under foot, without a Christ in 28, 29, in thy Arms. Thou canst not welcom ed, it without fear, till thou embrace him me in thy Faith. To whom then should I bok but to thee, OLord, who art my by aviour? And for what, but thy merfu- y, which is my Salvation? And why, ee- Jut for my fins, my only Destruction ? it. And how, but by repentance, the pay only remedy of fins? And when, but n my life, the only time of my rehis pentance? And This day, This hour, rn, This minute, which may be the last of my life. O Jesus, as I sin, let me re-

Seven Services

I may live eternally with Thee, and by Thee. Amen, Amen.

See more, Soliloquie, p. 433.

# Friday Service. Of judgement to come-

Moining Prayer. Pfal: 50 143.

Leffons,

Mat. 25, or Att. 17.

Evening Prayer, Pfal. 98. 99.

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Leffons. SEcclef. 11.

Friday-Collect, or Prayer. Of Judgement to come.

Lord Almighty! Who hast de-Act. 17.31 Eccl. 12. termined a Day wherein Thou 14. wilt bring all Men, and Things to

Judgement; make me to try my foul daily at the Bar of my Conscience, 2 Cor. 11. that Judging my self for my sins, thou he:

may est not condemn me at thy dread- cien 34. ful Tribunal.

> And Lord, let that Day be often in my thoughts, that the Fear of it, and Thee, may be ever before my eyes; and my. Conscience may be kept more, clean

clean by the power of that fear. Even for his mercies take, who was my Redeemer, shall be my Judge, and is my Advocate, Jesus Christ our Lord. Amen.

Daily Prayers.

Meditation of Judgment.
Barre in the Clouds, I must ap- 2 Cor. 5.10 pear before thee! Woe to me, 1 Thef. 4. hen, if found Guilty; and now, if I 17. ew are not of all Capital Guilts: if I Apo. 6.16. ef.t in against the Light of my mind, and Heb. 10. Gods great Grace and Goodness, for 16, 27. hen I'am a Capital Offender: If I Ro. 1.29. o, what upon pain of death God Gal. 5.19. de-orbids me by his heavenly Law; for how hat's a Capital Offence. For that, nd this, will not God judge me? Tit. 3.11.

Yhy? for this, even the World;

or that, Conscience will condemn

hou he: And God for more; For if Concience can charge me with more than

he World, God can lay to my charge 1 Joh 3 22 n in fore than my Conscience. To the 1 Cor. 4.4. and hings, but to Conscience all One. To e, and be known, are two things to

lean conscience; and to be remembred,

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and known; but what is seen to Providence, is never out of memory, if once feen. To hide guilt, then will not ferve; to take notice, or forget it

Pf. 50.11. not justifie. To a Circumstance, Imagi. th Ap. 23,12. nation, Syllable, God doth observe b Eccles. 12. and enrol every Act, Thought, Word whatever I Speak, Conceive, or Do, b

1 Cor.4.5. it never so closs, or hid.

No way then to be faved, but to get pu a Pardon before my doom. No Pla no for that, but Christs blood: no Media ov tour, but Jesus. And no Fees for the th T Joh. 2.1. Advocate but my Tears; not my Purfe ra

Luk. 4.8. but heart, must bleed to move hi str Mat. II. mercy, and then he will undertake m for 28.

peace and mediation; Repentance ca by the Plea of his Paffion, and Inter fa cession of himself, never fails of Pat Pi don, because he never in Promile del

T Cor. II. 31.

those particular Sessions on my sel prevent his general Affizes; my Pi nance, his Vengeance.

But delay not thy Pardon, left the find thy doom before it. Have it it to Seek, when thou shouldst have to Shew: thy Petition to draw, who thy Execution begins; nor think wi

Acts 3.19. an Half repentance to get a Wh Heb. 9.27. Pardon. Remorfe for fin, wi.ho amen

amendment, is but half: And death is thy little Dooms-day, (no amending after it.)

O Lord! that I may be cleared by thy Sentence, let me be condemned by mine! Condemned in my Consciord ence, not by a constrained force and be fury of guilt, but by a voluntary, and fair Penitential Process. Let thy Dege puty thus doom me, that thou mayft I Cor. II.

Ple not condemn me: Let me fall at my 31.

odis own Breast, that I may stand before tha thy Bar, O Christ! Thy Parden will

url raise me from such a fall, and in that h firength of grace and mercy, even bem fore thee shall I stand. From being nce cast by thy mouth as low as Hell, from

nter falling from thy Bar, to the bottomless Par Pit, and Prison, beware thou my soul, mil deliver me, dear Saviour, now and

sel ever! Amen. y P

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i ho men More of this: See Soliloquie, p. 436.

Saturday-

#### Saturday-Service. Of the pains of Hell.

Morning Prayer, P(al. 11. 2. Leffon, Lut. 26. or Mit. 9.

Mat. 24.

Evening Prayer, Pfal. 9 55. Leifon, ( Deut. 31. or Ifa. 30. Tude, or 2 Pet. 2.

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Saturday Collect, or Prayer, against the Pains of Hell.

Dreadful Majesty, that has Earth for thy Foot-stool, and Hell for thy Prison: Of thy Mercy forgive me that Guilt, which in thy Justice would bring me to that fearful Gaol.

Lord, let me often think of Hell that I may never come to it! And let me seriously muse on those eternal Fires, that I may carefully avoid them, and fin, the fact of them, and way to it

O suffer me not to Buy any fin lo dear on Earth, as to lose Heaven by it, and suffer in Hell eternally for it Wo Dear Saviour! that hast triumphed thee over it, preserve me from it, by the whe merits of thy pretious Blood, and Hell Palsion, O Lord! Amen.

Then daily Prayers.

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#### Meditation of Hell.

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AT, but if one were sent from Luvice 30 the dead, they would bear him! No! not a Preacher from the Grave. if none in the Pulpit! Especially, in a point of so universal a Belief, as hath not only a Church-ful, but World-ful of Preachers. A point of so clear and convincing an Evidence, as hath even those who are most Infidels to it. Prophets of it! What elfe do the Arrests, and Interests of Atheists and Epicures, Preach? Hear they not it from Pulpits in their Breatts, that heed none in the Church? Their terrours in Life, and horrours at Death, are they not flashes of that infernal fire which they would extinguish? Propheties of Hell. what they would not have, Hell? d let Which, because their guilts condemn ernal them to, they therefore rather would not, than cannot, believe? Within thee, to it fin 6 or without thee; in Breast, or Book; en by Talmud, Alchoran, or Bible, Church or or it World; Guilty one; there is a Hell for ophed thee. Therefore is thy Torture in life, by the when distress sets guilt on work, and and Hell appears within thee; and dread,

in Death, when it appears unto thee!

K

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No wonder: for (if most Credible) what more Horrible? If Gods Palace be the best place, Heaven;) His Prison is the worst, (Hell.) If the Joyes of that, pass all understanding; the Pains of this, are above our Comprehension, Discourse may make them great, but Experience makes that little. thoughts of this, are good. To have the mind on hell, is the way to keep the foul out. And have thought of it, for if once in, no coming out. Epicure! Whose art it is to put all thoughts of Hell from thee, by fo much, it is nearer and heavier to thee! When thy body (which thou pamperest) shall dye to feed worms; and thy foul (which thou wouldst bury with it) live to feaft Fiends; That makes thee dread the fight of Death as Hell, and the thoughts of it as Devils, because there are Devils, and Hell, which thou deniest, but dost dread: None hath more horror for them, than thou who fayest thou hast no such Faith!

See more, Soliloquie, p. 442.

So end the Seven Services for the first Week.

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Ha, 28. 25.

### Sunday Service. Against Negleti of Gods Service.

Morning Prayer. Pfal. 9. 27. 41 Evening Trayer.

Leffons, § Ge. 28 or Je. 7. 2017. Matt. 11.

Leffons,

g Ecclef &.

7 1 Cor. 11. or Heb 6.

Collect, or Prayer, against Neglect of Gods Service.

O Lord! Thou hast devoted a Time and Place to thy worship, and Holiness becometh thy House for ever! Pl. 93. 6.

Make me ever careful to pay thee Then, and There, the Dues and Duties of Religion, which I owe Thee. Solemnly waiting on Thy Majesty amongst thy Servants, in thy Court and Sanctuary. Let me be diligent in thy Service, and reverend at it! That as thy Saints and Angels in Heaven, Incessantly serve thee, I may with thy Saints on earth, constantly worship Thee, till we all come together for e-

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a Pfal. 2.

ver to adore thee: Even for his fake, Joh. 4. 34. Whose meat and drink it was to serve Thee, Jesus Christ our Lord. Amen. Daily Prayers.

#### Remedies against Neglect of Gods Service.

Od will find no time to fave us, Jif we find no day to serve him a. 2. Have we fix in a week, and shall

31, 12. A8.6. 20. not God have one day b?

bEx.10.9. 3. Publick worship is the Pillar of Religion, and high fervice of Almigh-

6 Gc.4.16. ty God c.

4. If every one take away his Stone, we shall pull down the Pillar to the Lam. 2:6 ruine of Religion d.

5. In the Church we are before Gods

H

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bre

in

e Pf. 95.6. Face, as well as Mans e.

6. It is both a fcandal to Man f, f I Cor. IX. 22. and scorn to God g, to be irreverent Eccles. in the Church; to dare, and jeer God 5. Is 2. to his face.

7. The truest Picture of the Saints with God in Heaven, is a Congregation, Devout at Gods Worship on

6 Ap. 4.10. Earth b.

8. We cannot do better than to go to Heaven; nor worse than to do any

any thing ill, or unfeemly in it i. Y 9. The Devils misbehaviour in Hea-

ven, cast him into Hell k.

10. He that laughs in the Church is tickled by the Devil \*.

Ge. 28.

4 Tud. 6.

\* Rifus in Ecclefia Diaboli a-

pus eft.

Monday Service. Against Procrastination.

Morning Prayer. Pful. 95. 7.

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Evening Prayer. Pfal. 4 90.

Leffons;

Leffons : b divide J Eccl. 8. 2

Mat. 25. 10 14.01 24 (to 36. A#5.24.

LAPOG. 21.

Prayer against Procrastination.

ORD, Keep me from the Delaies of Holy and Necessary duties! Make me to confider. how many are now perishing in Hell, for neglecting of the times of thy Gracious Visitations on earth! That whilest the Spirit of Grace and Life blowes on me, I may improve that breath to purchase my self an estate in the life of Glory and Immortality. Even

K 3

Even for his fake, who lingred no time to fled his blood to fave me, Jefus Christ our Lord. Amen. Daily Priyers.

Remedies against Procrastination.

IT is unworthy God. He calls to. a Pla. 53.7 day, a and you will come to mor-6 Lev. 1.1. rom? The Devil shall have the Flour b of age, and God the Bran?

2. It is unsafe for Man. The adventure of an immortal foul, upon two great uncertainties to come; having my Breath c, and Gods Spirit d: If either

fail, I am loft for ever. And God 3am.4 13. knows! Innumerable fouls are thus d Joh 38.

\* cafarius lost \*.

(Innume-3. It is unwife. The house of my rabiles afoul is fet on e fire with guilt to day, nima fic and I will quench it to morrow? I periere) e Isa 9.18 fall into the puddle f of fin this week, f 2 Pet. 2. and will rife the next? 22.

4. It is uncomfortable. For the longer

I keep off from God,

1. Gods acceptance is more doubt-Lev:2. 12. ful. He is for First fruits g, and Firstlings.

> 2. Mans Performance is more difficult. Because Satan hath the greater power over

over me b, and Sin in me i. By the b. Time. itrength of Custome k, which is a mi-16. i Pro.5.12.

3. Repentance hath a greater task: k Jer. 12.

More spots to wash l, Knots to loose m, 23. Bern.

Roots to digg n, Foes to kill o. Sin in l 1sa. 1.16.

time, of a Child grows to a Gyant for m. Pet. 1.

strength, and Lust spawns like a fish in 20.

number. If it be now ten strong, next n Jer. 4. 7.

year it will be an hundred, and the 11.

next year a thousand, &c.

4. The best fruit of sin is Repen-p2 Cor. 7.

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lt. er 5. It is unprofitable at best. For the q Rom. 6: less feed, the less barvest r. The less 21, 23. Good s, the less Glory: and the more 6. Springs and opportunities I lose, the fRom.2.7 more feed-times of good t. So I reap t Gal. 6.8. less comfort of what is past w, and Re- 112.38.3 x Luk. 19. ward to come x.

I Thef. 5 3

# Seven Services Tuesday Service. Against Presumption.

Morning Prayer.

Pfal. 7. 19.

Leffens,

Leffens,

Leffens,

S Deut. 29. or Lev. 26. Mat. 24. Leffons, { Ecclef. 8. { Thef. 5.

Collect, or Prayer, 'against Prefumption.

Eep me O Lord from carnal Senot lie in it, out of a Presumption of thy Mercy; but do thou awake me to repentance, and raise me in thy goodness.

And fince repentance is not in my power, make me fearful to fall into fin, in hopes of thy grace and mercy; and more afraid to lie in it; if I fall; left I fleep without fear, till fome sudden judgement awake me, and present the horrour of eternal death before me!

From a Lethargie in fin, O thou holy Physitian of souls preserve me now and ever, Dear Saviour I beseech thee.

Daily Prayers.

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Remedies against Presumption.

I. I T is the Devils Lullabie, to sleep out the time of Salvation, as did the five foolish Virgins a. a Mar. 25.

2. It is the Devils High-may to 7.

Desperation b. 6 Pro.1.28

3. None but a poysonous spirit, will such the strength of sin, out of the flower of Mercy c.

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4. It is to make Quarrels amongst 11. Gods Attributes, in the confidence of le. 1. 2. Mercy, to put contempt on Justice d. d Rem 2.

out all hope of succour and fanctuary: Apo. 6. 16 because guilt dares not fly to offended fustice e, and hath no refuge else, but abused Mercy f.

f Rom 2. 4

6. Gods best Saints have been fearing men, and shall Sinners be Presu-g Job 9.28 mers? See it in Job g, David h, Paul i, h Ps. 119. and others.

7. I presume of that which is not is Cor. 9. mine, but Gods: Life k and Grace 1: 27. without either of which I am undone 14, 15. for ever m, & yet I provoke Cod, with-12 Tim 2. out whose Mercy I can have neither n. 15.

8. Who will give his head a mortal \*\* Eph. 2.5. wound o, in hope to find a foveraign \*\* Ro. 2.5. Balme? yet I give my foul certain \*\*p Jer. 51. wounds, in hope of uncertain reme-3,9. dy p. K 5 Wed-

## Seven Services Wedn day Service. Against Desperation.

Morning Prayer. Pfal. 103 44.	Evening Praye
Lesions,  g fer. 3. or Mic. 7.  Luke 7.	Lessons, 32.

#### 1. Prayer against Desperation.

Ord keep me from despairing of thy mercy! Let me not seek at once to destroy my Soul, and my Saviour, by believing my sins to be so great, as thy Mercy cannot Pardon; or my conscience so soul, as his Blood will not purge.

Preserve me from all sins, O Lord! but from this above all, I beseech thee, for his sake who is The hope of Israel, and of all that dwell in the ends of the earth, Jesus Christ our Lord. Amen.

Jer. 14. Pfal. 6. 5.

2. Prayer against Desperation.

Lord! I have been a great Offender, but let me not be a desperate sinner! I have most wickedly provoked the Eyes of Thy Glory, but let

let me not more wickedly shed the Bowels of thy Mercy! Thy Law hath been cast behind my back, but O let not thy Blood be trampled under my foot.

Thou keepest the gate of Mercy open, let not me shut it upon me! thou hast not yet cast me in, keep me from leaping into the pit of perdition! though guilts and stains have made me black as a fiend, yet am I not in hell, out of which there is no redemption. Dear Saviour! With Thee is Mercy, and Plenty, for the whole world of finners; much more for one, though Pl. 130. 4, the greatest sinner of the world. Re-1 Joh.2.2. vive that foul with thy Grace, which thou didst ransome with thy Blood! Rescue that poor soul by thy Mercy, for which thou hast satisfied in thy Fustice! Wash off my stains, break off my bonds; Pull off the chains of Satan, deliver me from my fins. I may live an Example of thy Mercy, a Comfort to poor Penitents, a Joy to the Angels, a Companion to the Saints, and Servant to Thy Majesty. So be it it Dear Saviour! Amen, Amen.

Daily Prayers.

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#### Seven Services Wedn Iday Service. Against Desperation.

Morning Prayer.	Evening Prayer,
Lesions,  5 fer. 3. or Mic. 7.  Luke 7.	Leffons,
Luke 7.	La Tim L.

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. Letany. Daily Prayers. 23.

Remedies against Desperation.

I. The fin of Hell. In the Dead and Damned, not fit for them

Pf. 42. 11. state damnable, but not condemned with-Jer. 13.12 out hope to be faved: then the Judge b Jude 13. would not let them live b.

Treason against Heaven Not a Treason against God, but a Murder of the Godhead. In which Judas sinned

\* Sint more, than in his Treason \*.

3. The fin on earth capable of a Cure, two waies; by Consideration and Cau-

d Ro. 3. 9. Confider.

1. If I have a World of fin to Pet. 1. 19 damn me, God hath a Sea of Mercy 1 Joh. 1.7, to drown it c.

e 1s2.1.13 2. No stains or guilts can make my Att 2.38. foul so much Vile, but Christs Blood

f Plal.5.4. is more precious d.

Pfil. 32.5. 3. The Remedy e of Repentance, by 2 Sam. 12. the Power of that Mercy, and Vertue 3.3. and defperate fins and finners. Daha Chro. vid's f, Peters g, Manasseh h, Magdalen i, 32.1. Paul, and others.

Luk. 8.2. (2.) Beware, before, of the fin of— Luk. 7 37, 1. Presumption. From which Pre-

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ti

cipice of false hope, are the most satal and fearful falls into despair k.

and fearful falls into despair k, & Job 112.

Take heed of concealing the conflict l; l Pro. 28.

For, woe to me, if when I have my Act. 16.

felf, and the devil my foe, I have no 27, 30.

Man of God to friend.

Job 33.

Violent ends and deaths, had been 23, &c.

cured by fuch Confessions.

Thursday Service.

Against Swearing, and Taking

Gods Name in Vain.

Morning Player.

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Evening Prayer.

Lessons, SZeeb. 5. or Mal. 3.

Lessons, SEccl. 9. Jam. 5.

Collect or Prayer, against Smearing, and Taking Gods Name in Vain.

Lord! Holy and Reverend is Pf. 111.9. Prophane it! Angels therefore dread and adore Thee, and shall I despise Ma. 12.26 Thee! Thou Lord wilt take an account of all idle words; if then Thy

titles be prostituted at my vain plea-

fure, and made me to fill my idle discourses, how shall I answer thee? Keep my Tongue from such Customs, O Lord! and let Care watch my lips, that I get not such a tongue! and let thy Fear guard my heart, that no such words move thence to my lips. What is past, pardon I beseech thee in thy Mercy; what is to come, prevent in me, by thy Grace, for Jesus His sake. Amen.

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Daily Prayers.

Remedies against Swearing, and Taking Gods Name in vain.

1. There is much ill in this fin:
1. Against the Creator, God.
It is,

Jews stopt their ears at it, and dare Ad. 7.55 Christians open their mouths for it a?

2. Petty Treason. A lifting up the tongue against Divine Majetty, and wounding it, and bringing it to con-

b 2 Kirgs tempt b.

g. 3. Grand Ingratitude to God. For my tongue made for his Glory c, to do him dishonour. And the Names and Members of Christ, to be made Instru-

ments of fin d. 2. A-

(2.) Against the Creature.

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and tru-. A- 4. Grand Rebellion. Man the tongue of the Creatures to praise God, makes them mutes to his Glory e, and guilty e pf. 19-1; of his despising and daring God; and himself worse than them all.

2. There is great danger in it. The Law saies, It goes not guiltless s. The f Ex. 207. Gospel saies, of Condemnation g. g Jan 5.

3. There is no Profit, Credit, or Pleasure in it, a meer-pure sin, without Motive to excuse it.

4. Custome aggravates it. That I Jer. 22.21. dare get, and keep, an habit against & 32. 30. Heaven.

5. I may use means to lose, as well

as get this Custome \*. \* Socrates

I. For Gods Names, O Lord! Jesus! by stones Christ! Use other words, O strange! cured his O rare! O me! & c. with as good sense, ill speech, and less sin.

2. Punish my slips, bite the tongue. Give an Almes. Say the Lords Prayer after every Slip.

Friday

Seven Services

#### Friday Service. Against Lying.

Morning Prayer. Pfal. 34. 52. 63. Leffons, Prov. 6. or 12: 7 70h. 8. v. 44.

Evening Prayer. Pfal. 59. 101. Leffons, (Co'. 3. or Enbef. 4. for Apac. 22.

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#### Collect, or Prayer, against Lying.

God of Truth, Keep me from the lip of Lying! Since the Devil is a lying Spirit, let not my mouth be possessed with him. Since he is the Father; let not me be a Child of falsehood. Cause my heart to conceive things aright, and let my tongue truly bring forth the conceptions of my heart. Suffer me not at the price of any luft, to let out my tongue to serve the turns of Satan. As a Prostitute to Malice, by lying to do mischief; or an Advocate to triendship, lying to do good, or excuse the shame of evil. Let me not commit an evil to do a Rom. 3. 8. good, much less adde sinne to sinne,

Word to deed, upon any occasions. Espe-

c Gen.3.4

Especially upon small occasions, let not my mind and tongue be filled with such blots. Blemishes both to Christian and Humane Conversation! Pests both to Church and to Mankind! And that I may abhorre a lie, make me to love Truth and Justice; Even for his sake, In whose mouth was no guile, Jesus, Pet 2013 Christ our Lord! Amen.

Daily Prayers.

Remedies against Lying.

The Devil first spake a, and ever a Jo. 8. 41,
fince taught this Language b. b t Kings

2. The Death of Mankind, was 22, 22,
drawn in first, from that breath of the

Serpent c.

3. Speech brought forth with a lie,

is conceived in adultery.

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4. When I love a lie, I divorce my foul from Truth, Gods daughter; and Marry it to Falsehood, the Devils.

5. The Devils daughter hath Damnation for her Dowry: so hath lying, a in of Aire, but ends in Fire d. d Ap 21 3

6. A Christian and a Liar, is a Mon- e Eph. 4. fer. A New man with an Gld Tongue. 24,25. The Devils tongue in the head of a Christian e.

7. As

7. A Lyar is another Lucifer. Re gives Being to that which hath none and so equals himself to God, who only can, and doth.

8. The Primitive Christians would rather die, than lie. Chuting rather the loss of life, than such a blot on the

Conscience.

These considerations may make us toath it; and so leave it,

1. Do nothing fonl, to be blufht at and we shall not need, to lie for

Saturdayhief

ice.

f Gen. 18: mask f.

2. If mens eyes do not, God feet ne g Jer. 5.3. the truth of things g. 1 Kings

3. Here the mask is fouler than thee \*Sin ad- Face (if not very foul:) at least there ded to fin. face is fouler for the ugly mask \*. ear

4. A Time will come, when Godear b I Cor.

4. 5. will pull all masks, from all faces b. Dev i Ila. 28.

And what good then in the Refuge of ho 1fa. 59. 4. lies i?

Saturday Service.

Against Detraction, or Standering.

ould Morning Prayer. Pfal. 10. 15.50.

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Evening Prayer. Pfal. 64. 101. 140.

Leffons Ter. 9. or Lev. 19. Ke us 2.11. Mat. 12. V.22.

Leffons. Jam. 4. or 1 Pet. 2. v.

Prayer against Detraction.

Lord! Since the Detractor is a Devil, let not me be One! Let Eph. 4.22

See not delight to hear a slander, lest e sit in my ear; Let me not utter it, lest thee walk on my tongue; but above all, st thet me not devise it, lest he lie in my

X. eart. Let not my ear, tongue, and Godeart, be a chair, house, and bed for the es h. Devil. Let thy Holy Spirit of love ge obholly possess me, that he may have

o part in me. Thou wouldest have ly heart to be thy Temple, and my ps are the dores; Let me not make y Temple his Forge to frame, and

ly dores his Shop to vent his misurdaniefs. Lest in thy Justice, thou give e my portion with Railers, and Currs, and Blasphemers in his fiery fur-

ace.

As

a Ephia.

As I abhor to murder my neight bours life, make me afraid to destroy his fame and reputation: lest I wound thereby, and kill at once, his Cred and my Conscience. Keep the sword of calumny out of my mouth, I beseed Thee, that I kill not my slandered neighbour, and my self; and wound as many as bear, and believe me. From taking and giving these wounds, Long thield me, and save me, for His sake who besite would are less than the besite would are less than the same and save me, for His sake who besite would are less than the same are less to the same ar

Christ our Lord. Amen.

Daily Prayers.

Remedies against Detraction.

I makes a Black Mouth, and U spit ink in our Brothers face, of Fine, like Devils a.

The Devil what is more precious than life, and there all one.

2. As Bloody as black. A murder be what is more precious than life, and there Reputation c. With the death one.

my Conscience d.

b Lev. 19. 3. As abhorred as bloody: To Go orb 16. and Man. The Slanderer cries out of Eze. 22.9. another for flandering him, and there to Pro 12 1 in condemns himself e, as a vile man, so

e Rom. 2. 1 being a slanderer.

4. To wound a good Mans fame,

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eigh nost to be abhorr'd, to cast the filth at thro Gods eyes f. He being facred to God gif Zec. 2.8! oun his is a kind of Sacriledge.

Gred 5. To wound a Man of God, is yet b i Tim. and corfe b. To kill as many fouls as be-19.

Gred eve the flanders. His ministry lies a 1 Tim. 3.7

dere leeding, if his credit receive a wound. I Sam. 3. oun

From Three Fortifications are needful to Lor efend the foul from this fin. fakt 1. In the ear. To keep it out of

Jesu he tongue i. To be deaf to obloquy, is i Pl. 15.3.
he way naturally to become dumb to

2. In the eye. To keep it out of the ar. Slander will not come where aner entertains it k. kpr and U 3. In the beart. To keep it out of 23.

& Prov. 35.

ce, I. The chief Fort of all. In

1. Wisdome. Not to believe ill re-m Ex.23.1
er boorts l.
3, 5,
and 2. Truth. Not to devise them m.
ath 3. Charity n. If true, to concest, not

speak them. Anothers life being the Go orbidden Tree, which my tongue is out of to touch.

> So end the Seven Services for the fecond Week.

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me, mo

Seven

Seven Services against Seven other commonly called, Deadly Sins.

#### Sunday Service. Against Idleness.

Morning Prayer. Evening Prayer. Pfal. 104. Pfal. 147. 128. Leffons, Leffons, Gen. 2. Erod. 16.48 1 Mat 20. to 17. La Thef. z.or Tim

Collect or Prayer against Idleness.

Lord! Who hast made all thing for Action, and Man above all be employed in holy and laudable do ings; Keep me from the much evil an idle life! Let me not spend my pre cious daies in vain, but improve the in such labours as may be proper t my condition, profitable to others, an above all, suitable to thy Service, an available to my eternal Salvation.

O let me redeem what is lost of m time, and spend the remains of the precious treasure to the use for which

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hou givest me to live in this World, ven to purchase my self happiness in he World to come: Through the Meits of him, whose Life was a continu-I labour to do all good to mankind, Ac. 10.39 esus Christ our Lord. Amen.

Daily Prayers.

Remedies against Idleness. Gainst all Idleness. Consider, 1. To live an idle life is to be uried whil'st we live a.

& Mat. 24. 2. Time is a Treasure: for the wa- 30. ing whereof, we must one day dearly Tim. 5.

Infrer b. b Eph. 5. 3. If we be idle towards God, we 16.

thing all be busie for the Devil, For man all tof an active spirit, and will not be le dovery way idle c.
evil 2. Against idleness in our Vocation 27.

c Joh. 6.

y proemporal. I Tim. 9. the 1. It is the Devils Cushion, on which 13.

oper the fits and shapes the soul, to all temprs, an tions d. d 1 Tim. e, an 2. It is the spann of lust: as stand- 5. 13.

e a Sam.

g waters corrupt soonest, and swarm

of the

3. It is the shame of a man. A basethe
the met

met to the Angel. Mans Noblenels in Paradise, admitted not of Idle-

1

f Ge. 2:15 ness f.

4. It will be his Woe. Often the Mog Prov. 24. ther of Want in this World g, and alwaies of everlasting Beggery in the World to come. No labour in the

h Mar. 25. Vineyard, no penny h, Hide the Ta-8. lent, and lose all i.

i Mar. 20.

3. Against Idleness, in our Vocation 3, 9. Spiritual.

I. Heaven is worth our Labour k. & Mat. 25. 28. Eternity the expence of a little time l.

[ Ap. 3.11. 2. It is not to be had without it m Apoc. 2. And woe to us if it be not had n.

10. 3. Life is the time of labour o, and Apo. 3.2.1 nPhil.2.1. God knows how long that

o Mit. 26. laft p.

24. 4. The labour we spend to go to co P Juh. 9 4. q Luke 12 Hell, will bring to Heaven: As much life in Gods Service, as on our own luft ble r Ter. 9 5. and fins q. bui

Pro. 4.16. 5. All fins are stops and stumbling to Heb.z. 13.

blocks in our way to Heaven, to refin, [ Ezc. 7. move which, requires a great labour r. Der Lu. 2.49 6. Christ took pains to save thin the Lu. 22. soul s, the Martyrs sweet and bled to the

fave theirs t! Wilt thou not sweat tony et

fave thine own? 34. 7. Th Wh 7. The Devil is ever busie to destroy the soul x, wilt thou take no pains to x 1 Pet. 5. save it?

Monday Service.

Against Covetousness.

Morning Prayer. P. M. 4. 34. 49. 52.

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Evening Prayer.

Pfal. 37 6. or 127.145.

Lessons, Seen. 14. or Eccl. 2. Hab. 2. Luge 12. or 16. Matt. 19. Leffons,

Sifa. 15. or fob 1.

Phil. 1. or 1 Tim. 6.

Heb. 13.

Collect, or Prayer against Covetousness.

Dear Saviour! Who didst covet nothing of this World, let not me to covet Much! Much is more than my Luk.12.15 much life needs! Much, makes but my troulust ble, and temptation, more! Much, makes but my audit, and account greater! But bling to covet much, makes me check at no Luk.12.48 to re sin, and swallow all temptation. The purr. Devil would have me desire much i Tim.6.9 we thin this World, to have nothing in ano-Mat.14.9. bled teher: But thou, O Christ, who lovest veat tony bliss, forbid'st my avarice! Lord et me do, what Thou (not he) loves!

7. The What will suffice me on earth to bring Lul

me to Heaven, do thou give me; and more than that, let me not covet. Lord, if I must be destitute in one World, (this or that) let me rather be a Beggar on Earth, than a Bankrupt in Hell; and suffer want for a time, than for ever; But (if it be thy blessed will) let me want and beg in neither, but by the allowance of thy Providence have

Prov. 30. 8. wherewith both to live, and relieve! and by the Grace of thy good Spirit,

Earth, that I may receive it again of thee, in Heaven. And let me so look

Mal. 6.20 after Goodness, and lay out my Goods, I Cor. 9. that I may gain a good measure of Glo12.
15 Tim. 6. ry for thee, and from thee. Through the purchase of thy Merits (O Christ)
19.
19. whose coveronsness was only to screen

Joh. 4.34. God, and fave souls. From that which Lu.22.15. will destroy thy Service, and my Sal-Mat. 12 50 vation, deliver me dear Jesu, for thy

Mercies sake. Amen.

Daily Prayers.

Memedies against Covetonsness.

Mind, and heart, must be rectified, and so, fortified against it.

Sei

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(i.) The mind must apprehend it aright; that is, for 1. Base 1. Base, and below man. Whose Pial. 8.6. foot being set on earth, cries him a monther of Baseness, if his beart be there.

And, as,

2. Baneful, and against him. In what he should.

1. Propound, or doth,

2. Project, from God, or the World, it being the bane,

ing perdition to him. And

being impossible to give it to him, and mammon. Paying one so much duty, as robs the other in all his offices, and him-Lu. 16.14.

felf of those abilities. For,

1. It Deafs the ear to Gods Word. Plal. 4 6.

Dumbs the mouth to Prayer. Lames the hand to good Works. Stifs the knees to the Holy Sacrament. Encrease ma-Mat. 16.

king his Eucharist.

2. It deads the Conscience to all Zac. 11. 5. fense, and the heart to all duty. The 1 Tim.6. seminary of lust, root of all ill, and met Psal. 119. tropolis of all mischief. Turns the heart 36. from Gods testimonies, and sets it (as lucre tempts) on all ungodliness. To save a Penny, it will break a Table, and sooner slight all Gods Ten, than One of the Worlds Commandements. Fur,

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ther then stands with her thousands of profit, It cares for none of the ten.

2. And (as impotent for the true end) so, insufficient for his own aims, maintenance of his Life, and Family: For,

2 Cor. 7. 10. Pl.122. 2.

1. His life is not longer; (care frets his thread) nor fafer, (it makes him grudg'd, if not robb'd, of life) nor better; his mind hath no rest, nor trouble end, for it. And least at his end, because he hath so much to go from; and so little to come to.

Luk 12.20 Death takes him from Paradice
(all the Miser had) and hales him
to a Prison farre worse than his

death.

2. And after him (his great Project) the Family falls. For want of a Pl. 127.1. blessing to keep up the Pillars. If the First Heire be not a Scatter-good, the Third is commonly a Lose-all. Amos 4.2. The Curse of God with One singer pulling down, what he with his two hands (of Worldliness and Wickedness) hath so long been building up.

This (as an Exercisme) may serve (if Beelzebub be not there) to drive Cove-

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Covetous desires (though Legions) out of Mind.

And then it will be easie, by adding some more power of thoughts and graces,

(2.) To cast them out of the beart.

(1.) To that end, it will be of some force, to think,

1. At death, all leaves us. Why fo

much cost on my Inne?

2. Life is short. Why such luggage for a little Journey?

3. Nature needs little. Why clog

Conscience and it, with much?

4. My Goods are trusts. Why such care to have what is anothers?

5. I must recken for all. Why then

fuch rechanting for any?

(2.) And it will be effectually done, if I have Grace?

then I will not covet it much.) And 15.
value it low, (for then I will love it less.) Did we prize Riches as Straws, we would not seek them as Pearls.

2. To believe God better. Then Heb. 13 9. His Providence will Moderate our Mar, 8,31, care, and His Promise Banish our Co-32.

vetousness.

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rve rive veL<sub>3</sub> To

9. To serve God more. For then I that selected him better, and challenge maintenance from him upon his honeur, and word.

For then I will not crave what I have not, and shall bring my mind to my lot, if I cannot it to my mind.

5. To be thrifty, (with content.) For he that is a prodigal to spend, is

Phil 4.11, forced to be a miser to get. Avarice ne-12. ver works more than in the service of

Luxury.

6. To be covetous (with my thrift) to wit, of Heaven. He that loves true riches, scorns earthly. And will so get and use them, as they may en-

charitable, not miserable, thinking it

Time. 6. happier to be of the giving, than re-

Act, 20.35

Tuesday

### Tuelday Service.

Against Gluttony.

Morning Prayer.

Lessons.

Deut. 8 or 31. Am. 6.

Evening Prayer.

Pfal. 78. or 106.

Dan. s. or Ifa. 22 Ro.

23. or Epist. of Jude

#### Collect, or Prayer against Gluttony.

Ear Saviour! That would ft have
my body a Temple for thy Holy
Spirit; thou wilt not have it a fepulchre for beafts. Thou that hast done
my lips the blifs and honour, to be
made dores for thy holy body to enter at,
wilt not have them gates for the unclean Spirit to pass in, and out: If I
so pollute my bed, wilt thou not desert
me, and destroy me, if I dare so prophane Thine? Lord I That I may not
lose my soul, let me not so abuse either
body; and abhor Gluttony, which
makes me do that abuse to both!

O Christ! It was thy meat and drink to do thy Fathers will (and but for Joh. 4. 34. strength to that, Thou didst not eat,

4 and

day

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be

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and drink! O! let me not with Adam Gen. 3. 6. eat my self at once, out of Chedience 24. and Paradice! Thou didft Falt, and

Feast (to teach me there is a time for both) but a Gluttons appetite was never in thy mouth, nor let it ever be in mine, O God! If I Fast, let me not

eat up my body, by cruel abstinence! If 1 Cor. 10. I feast, let me not devour my soul, by

intemperance! Whether I abstain, or eat, or drink, or Whatfoever I do, let all

Amen.

be to Thy Glory! That after death, when Epicures make their two Feafts for Worms, and Fiends, with their bodies, and fouls; Thou maift feaft and fill both mine, with thy One: Foves which will fill, and not leath; fatisfie, and not surfeit, for ever! To that glut of Joyes Dear Jesus bring me! From other Gluttony, keep me! By the way of thy Blood, and Work of thy Holy Spirit, O Lord! Amen,

Daily Prayers.

ofe my focus of the pot so so

Remedies against Gluttony. Sin; 1. Man is not made, for; but is 2. Undone, by : yet may be 3. Help'd, against.

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v. Apud ..

(1.) Mans throat is narrow (not made to swallow) and Short, not for delight to gormandize. If he do,

(2.) Love he which World he will, it will be his ruine.

I. For a Better.

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Mans

Terrul. 1. It makes Man, Swine. His Belly, Venter God: and Paunch his Paradise. The Deus, &c.

Kitchin, his Church. First and second courses, His Services. His hours of Devotion, Meal-times. His Creed is in his Cook. His Decalogue in his Dish-The Company of Epicures his Communion of Saints, and Death Everlasting his end. For by this means he eats and drinks away his time in Vanity; Drowns his foul in Senfuality, and destroys his conscience with guilt. It being (as one deadly fin it felf) alwaies mother of another, (Luxury) which never wants a Womb, where gluttony hath a Belly. And often, Si-seminari-

ter to many; as ill, as Sodoms, all (e- um Libiven the worst) though Idolatry, and dinis. Hie. Sodomy it felf. And, 1 Cor. 10.

2. It makes him as much Wretch, ? as Beast. For even here, it bars him or the greatest blessing (Health.) His Chief boon (long Life; ) and only Bliss, (Pleasure.) For, Fulness is the

Mother of Sickness; and that, the Nurse of Death. Temperance hath the most delicious taste, and hunger cooks all meats to delicates; Whereas his appetite needs more whets than

his knife; With which, he doth not

gladius.

Gen. 5.

Prcv. 27.7

Plures necat crapula quam

fo much cut his meat, as his throat. Even then digging his grave with his teeth, when he most pampers his palate. Before the Flood, mans life was long-

est, when food simplest. Their years (ten to one) longer, because their diets

(twenty to one) less.

(3.) For such a malady, help were happy. And it hath a double cure.

1. Per force. So Sickness is the remedie, which difzufts the palate, and make Fasts necessary, because meats un-

pleafant.

So for the time, the Glutton is ab-Hemious; but by Difease, not Virtue; not from good habit, but ill habitude Yet even thus (if wife) it may get the ill one off, and be cured.

2. By Choice. For, as his pleasures nd are none in fickness, they are short in health ( whilst the meats pass by the throat, from the mouth to the flo ort mack, fpace and time, not long.) And

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in death gone, parkall recovery. Why then to much ally ofor for thetel good? This vanishing; and persisting in licknels and death; That baffening and posting my body whito fickness? I will none, if I weigh it well. And less, if I do 1. Confd.r, and 2. Endeavour a-To which, to have andgir

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There is a life after deathin Be not an Epicure in thy Creed, and thou I Cor. 15. wilt not be a Glutton in thy Life : Ede, 32, 33. Bibe, Lude, believes nothing beyond death.

2. Thou wilt be arraigned then by thy Creator, for abusing his workmanthip, (thy felf.) Accused by the Creatures for devouring his Works (them.) Making thy foul and body (instead of the Ark of his Testimonies, and Tabernacle of his Service) the One a freiner for lufts, the Other for meats: Rom 8.20 The Creature tavilhed by force to erve thee against his ends, as if made itude. or nothing but thy luft, and the dunget the ill. Thou wilt therefore be condemfure the forbthy injury to thing thy felf, ort in wheel body and foul; Without to the the process of the comport for thy

ort Pleasures, to pains long and la- Lu. 16.13:

fling

fling for ever. Confider this dush ni 2. There is, a Gloth, a Meat, a Dnink, an Are and Office, that will help, if thou have it. Do thou then endeavour it!

13, 14.

1. The Coat, is Christ. Of Particular Virtue, to expell Gluttony.

2. The meat, is his Word and Sacrament. To which, to have an holy appetite, is to lose the sensual; and to digest it, to leath it.

3. The Drink, is his Spirit, with which the soul drunk, keeps the body Hac ebrietas non at fober. The greater excess of good, the

cendit, sed lels of its furfeits. extinguit 4. The Art is his Pionery; To un-

1847

peccatum. dermine Gluttony by works of Charity. Cypr. Giving the maintenance of thy luft to Dan. 4.27 the Poor. So thou shalt at once starve thy Sin, and feast thy Conscience. And God, and Christ himself will come to thy feast.

5. The Office, is to keep his Table Job 29.15 which Fragality covers, and Temperano ner 31.16. takes away, His Example and Command tha Mat.5. 35. will make Thee able; and Prayer wil ma Lu. 14. 13: get the bleffing of both. And sooner and if for his fake, thou eat, and delight if Me Sober Company, and leave Glutton filed for Saints.

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Wednelday Service wo I Against Lascivionsness and

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Morning Prayer. Pfal. 106.

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Evening Prayer. Pfal. Sie

Leffons. Exch. 16. Prov. 7. 766. 8. to ver. 42.

Leffons. ( 2 Sam. 12.

LI Cor. 6. of Heb. 13.

Prayer against Lascivionsness.

T Ord, Keep me from all filthiness of Flesh and Spirit, that before men and Thee, who discernest both, I may appear pure and undefiled : A Chaste Spouse to Thee, not to be tempted to any acts or lusts of uncomeliness, or unworthiness, which be ill in thy eyes, that are ever upon me!

O let me be pure and boly in all man- 1 Pet. 1.15 ner of Conversation as Thou art Holy, man that in the great Day of Tryal thou wil maist not disclaim me, but own me, one and take me to thy Glory; For the ght i Merits of thy Holy One, and Unde-Acts 2.274 attons filed, Jesus Christ our Lord! Amen. Heb. 7.16.

Daily Prayers.

Remedies.

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b Ap. 17.

18, 19:

17.

Remedies against Lascivionsness. Enerally. The fin of michastiry I is vain, fout, fearful, and prevailing: For, 1. The more lust is served, the less a Eze. 16. Satisfied a. 2. It's called particularly, Filthynefs, and Uncleannefs b. It is facrilegiously to make the Body 1 Thef. 4.7 e 1 Cor. 6. ( c Gods Temple) a Stemes; and that is the vilett filthiness d. 3. It is a short Pleasure for everd I Cor. 3. lasting Pain e, yet this fire is the end of that fleshlines f. has all lo fi Cor. 6. Besides a foul conscience, it wounds Health, Honour, State; Wasting the Heb. 13 4. Balfome of life, Bleffing of wealth, and Apo. 21.8. Ointment of a good reputation g. g Prov. s. 4. It is a ftrong luft in the Affault, cal gr Pro.6. 26, and commonly gets the Victory. Na-31. 9. 1 ture concurring with the ftrength b. ers Job 31. 9, 5. The holy Martyrs could no more tha h Pro.7.21 be tempted by Pleasures, than Tortures. the 2 Sam, 11. But, 11 beh III. Particularly. In a married condition it is every way worlesit Not only Dannation, in another . Ap. 21 18. & Joh. 8. 5. World i, but present death k, in this, Lev. 10 by the Law of God; and Man too, in

many places.

2. It tends to the confusion of mankind. Incest, &c. 1 1 Gen. 38. . 3. The dumb Creatures are true to 16.

their Mates. IN. The Cure of both, is the same.

To kill the fin

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2. It

1. In the Egg. Stiffe the first thoughts m Mat. 1. and motions of Lust m. (No Bird but 28.

was first an Egg.)

2. In Harching. Take heed of the things that beget and nourish Luft. Covenant with the Eyes n against la- n Job 31.1 scivious persons, pictures, gestures: Stop the Ears o against luftful Songs, dif- o Pro. 7.21 courses, devices; Keep the Heart p, p Pro. 6.29 from being Idle, and the Body from excellive Sleeps, and Meats, and Drinks. or such as are known to be provocative q. Temperance and Sobriety are q Prov. 23. great friends to Chastity.

3. Tempted. Think that thy Keepers Eyes are upon thee; With Joseph, that God sees thee r, and will, judge r Ge. 39.9 thee f. Thou wilt blush if but a child 20, 21.

behold thee.

uno thy Glory. Even for His ! who to shafed himfelt for my Pride right leas Christ our Lord. Amor.

Thurlday

#### Seven Services Thursday Service. Against Pride.

Moining Prayer. Pfat. 73: 131.

Evening Prayer. Pfal. 86. 138.

Leffons. 1 1fa. 41. Luk. 18. to Lv. 19. or A. 12.

Leffons, § Fer. 13. or

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and

Collect, or Prayer against Pride. Ord, keep me from the fin of Pride, which threw Angels out of Heaven, and Man out of Paradife; left mu it cast me headlong into the depths of thy displeasure, & bar my soul of both is O let me, who am nothing but a Miferable body and foul (a lump of fins and woes) let me never exalt my fell Cho before, or against thee: without whose Goodness (but one minute) my flesh lead would fall to the earth, and my spirit lye in hell for ever, without thy mer-man

Preserve by these thoughts an humble spirit in me, such as thou maist re nd spect on earth, and hereafter advance ipo unto thy Glory. Even for His sake who so abased himself for my Pride, poul

Jesus Christ our Lord. Amen. Daily Prayers.

Reme

### Remedies against Pride.

Now what Pride is. A Sin Abominable, as that which is,

er.

me

1. Gods Hate. Other Sins flie God, S. Greg. but this flies at God, and God at it. 1 Per.5.5.

2. Mans Bane. It went before the Fall of Angels and Adam, and doth go Jude v. 6.

before Destruction.

ide, 3. Christ's Scorn. In his Birth, Life, Gen.3.5,6 Hea. Death; all Humility; nothing of Pride; Pro,16.18 lest much against it.

oth is no cause of Pride. And our

fins J. Bodies are bags of Phlegm and felf Choler, poor and vile e. e Phi. 2. 21

nose 1. I am quickned dust, and shall be f Ge 3.19, Helh lead.

pirit 2. One worm was my beginning, and ner-nany will be my end; and much woe etween g.

2. Souls be cages of enclean Lusts, Job 1926 re nd Errors h. Nests of Serpents, and i sia. 49.49

Take 3. Bodies and fouls both, have what ide, hould humble us.

1. My Body is subject to a thouand Sickneffes and Sorrows, but my

Soul

Ro.7.24 Soul to ten thousand times more Sin Pr. 19. 12. and Wounds, and Weakneffes, & Falls 2. A Grave will be the end of m Pf. 49. 12. 1 Pf. 49.14 body Land Hell (without pardon) m Mat. 3 end of a finning foul me 7, 8. 2. For Goods or Perfections of book a or foul, no cause to be proud : Becau they are, all of them. 1. Gods Gifts, (whether of Natur " Jam. r. Fortune, or Grace n. ) So they are n Debt o, for which I owe the Don 1 Cor.4.7 my thanks, (Pride paies my felf t p.Ad. 12. glory p) and they are my Charge q, which I owe God the Ule, and fo t 9 Mar. 29, that must be Careful and Fearful (pol ay Proud.) bar And in and told . I 2. Pride is the way to lose the gone I am proud of: Honour, Beauty, Elay r Dan. 4. quence, Grace, &c. as we fee, in Neb M chadnezzar, Herod, Goliab, David, Ike 31. Act. 12.23 oth. ter, &c. r 2. Out was mas m

1 Sam. 17 (3.) Know what we are Comparir 42. Pf. 30 6,7. tively, with

Mat. 16. 1. Others. Our Betters of more V fla. 6. 2. tue, if less Beauty, Glory, &c. 2. God. Before whom Angels Ge. 18 27.

Job 40, 4. ver their feet and faces f.

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#### Friday Service.

Against Anger.

Merning Prayer. (al. 4.103.106.v.28. Evening Prayer.

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Leffons,

Gez. 4. Matt. 5.ver. 21.

Ephes. 4. 0°, 1 Pet. 2. Jam. 1.

ord! Keep all undue passions out Mat. 5.22.

t (nose that provoke thee; that my anger ay not forthwith burn against every

gone that doth offend me: But that I E ay be like thee my heavenly Father,

Neb Meckness and Mercy: Even for His id, the who was the great Example of oth, the Lamb of God, Jesus Christ

mparir Lord. Amen.

Daily Prayers.

8 gs 3 1 day . 9 301 .

Remedies against Anger.

To loath it: Consider two things, Point of

I. Honour.

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#### (1.) Honour. As, 1. Holy anger makes a Saint a; a Pf. 106. ther, a Beaft and Bedtam b. Num. 25. 2. Wrath Shuts God out of 8. heart, and lets in the Devil c. b Pro. 27.4 3. To rule it, is to be above a C c Eph. 4. 27,30, 31. queror; to Serve it, below a Slave d. (2.) Danger. d Tit. 3.25 1. It is against Health e, and Grao Pro. 14.9 and fo an enemy, both to body 8 Pro. 19. foul. 19. 2. Kindling of it within is dan f Jam. 1,20 Pro. 26.2. rous, but flaming out in words a g Mar. 5. deeds, condemned by Christ the Jud to Hell-fire go of a month toris of Gal 5.22. 2. To leave it : Endeavour 3 thing. re, a (1.) Prevent it. 1. Expect Injuries and Provoca 18 b Mark 13 ons. So they move less b. 2. Suspect Reports. They mak bed i Pio. 26: 21, 22. & little, more i, as Ziba did k: Pro. 10.21 3. Value wrongs aright, as un 2 Sam. 13. or not worthy anger, but fcorn, if fm for and pity, if great; and if they co from men angry, take them as bliffay from the hands of mad men-In comparison of injuries done Scr 1 Pf. 7.12: God, what are ours? and who 130. 3. we, if He were alwaies angry !?

for the third Week. 4. Cut off Occasions m, as Cotys brake m Pio. 22. Venice-glaffes. 5. Avoid Self-love, which gives £ n Cc.4. 24 wrongs too great a value n. (2. Divert it. (As bleeding at nofe, C opening a vein in the arm.) d. 1. To another Paffion: as Toy, rac Pity, Scorn o. 2. To another Occasion: Set

the mind on something else \* \* 2 Sam.

3. To another Injury: Against 16.10, 11

God, be angry at sin p, and parti-p Mar. 6. 3. To another Injury: Against 16.10, 11. Jud cularly at anger, so deform'd a 23. tfin. thing. Delay it. Hold our selves in suf- Naz. re, and filence, and do, and fay, novocang in anger. This was Agustus his cure. Pre- Athenod. mak bed by the Philosopher. If you be 1. Say over the Alphabet, bes un f fm fore you speak or do any ihing.

y co

2. Say over the Lords Prayer, is blifayes the Divine, and mark the fifth Petition, or some Lesson of done Scripture, as Mat. 5. 22. ho 13

Saturday

4.

Saturday Service.

#### Against Envy.

Morning Prayer. Evening Prayer.

Pfat. 37.

Lessons,

Lessons,

Lessons,

(1/a, 11.

Prov. 24. or 14: \$ 15a. 11.

Mat. 2. ver. 14. | Gal. 5. or James 3.

Collect, or Prayer, against Envy.

Lord! Because thine eye is good let not mine eye be evil! An that the Devils eye be not in my hear keep envy out of my heart. The ey gin by which he kill'd our first Parentinity and would have us their Progeny, kill one another! Olet me not grud ke anothers good! If a Friends, because he look my grief. Whosoever it is, since it the dispensation of thy Providence, me not repine and quarrel at the A of thy Goodness!

And as for thy Glory, so for Love own comfort too, let not that Ul gro v on my heart, which will be

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such my Corrofive, as thy Offence. ince I have enough as a man, to grieve ly own Adversity, let me not be my wn Devil so much, as to torture my If with anothers Prosperity; lest on arth, a Hell of perpetual torment ize upon me. From an eye so full of n, and pain, Lord deliver me, Even om Envy I beseech thee. For Jesus hrift His sake. Amen.

Daily Prayers.

#### Remedies against Envy.

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Snake in the heart, poyfoning the Fountain of action a, and 4 Jam. 30 e enging the mind, to the masting of 16. ren irits b, and weakening of the body c. Pro. 13.
14.
2. The heart will endure no such c Pro. 14. ke in it, if it have, aule 1. Faith, in Gods Providence d, d pf.75 (c. e it s e.

To God and Heaven. For there, the more Heirs, the more Inheritance \*. And \* S Grig. To Man on Earth. For we Rule. do not grieve, but joy at their f Pro. 11. good whom we love f.

3. Low-

Seven Services

3. Lowliness. For Pride breeds this

g Gas 26 fnake g. 4. Pity. Eying men as Mortal and 6 Pl. 37.

Mntable. Dead Pompey made Cafu 1, 2. weep.

So end the Seven Services for the third Week.

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Seven Services of the Vanities of the most valued things in the World.

> Sunday Service. Of the Vanity of Pleasures.

Morning Prayer. Evening Prayer, Pfal. 17.73. Pfal. 35.69.

Leffons, Leffens, \$ 5001.2. & II. or 1/a. | { Dan. 5. or Anos6

Collect, or Prayer, against the Vanity of Worldly Pleasures. Efend my foul, O Lord, from hat

the Inchantments of the Flesh hall and fave me from vain Ples which Sures, the great Witches of th Ot World! Thou haft made me with Rego lang

fon, let me not live by Sense. I am capable of thee as an Angel, let me not fet my self among Beasts, making sensuality my chief good, which is but their blessedness!

If my foul be fad, can worldly pleasures comfort me! and shall I be Momenta-everlassingly sorrowful for moments neum est that delight me! Even the purest quod dele-sweets of the World, are mixt with stat. Soc. bitterness, but the pleasures of sin, O what gall do they give the conscience? O Lord! to avoid the sting, let me loath the honey of wicked delights! and because, under the slowers of pleasure, snakes of guilt lye hid, let me beware of all: but O Lord! Ever keep me from setting my heart on any.

On thee be my foul ever fix'd, O God! In thee be the joy of my heart, even in thee alone: and in other things only in thee and for thee! and let thy fear be the matter or measure of all my pleasures, that they may be in thee; from hat when the brook of earthly joyes Pial. 36 8.

Fleshall fail, I may drink of the River Plesyhich runs to all Eternity!

of the O thou who art faid to weep, not Repolaugh, strengthen me, to see and o-

 $\mathbf{M}$ 

vercome

vercome this Vanity; That I may joy in Thee now, and with Thee hereafter in endless Felicity. Dear Jesus; Amen!

Daily Prayers.

# Monday Services. Of the Vanity of Honours.

Morning Prayer.

Pfal. 49. 82.

Leffon.

Si Sam. 2. or Efth 6.

O: Dan. 4.

Job 12.

Evening Prayer.

Pfal. 75. 83.

Leffon.

Sifa. 3. or 3. or 3.

Leffon.

Sifa. 3. or 3. or 3.

Leffon.

Sifa. 3. or 3.

Prayer against the Vanity of Honours.

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Lord! Because Thou hast made me Great, shall I not be Good! Because my Blood is Noble, shall make be Wicked? Because men do me Honour, shall I do Thee Shame? Lord let such a spirit of baseness never possess me; let me know, that the greate my Honours are, the greater be my Oligations to serve Thee. And let the Parasites of greatness, appear as many Fiends of Hell unto me, when woul

would have me break those bonds, and flatter and nourish such a Stirit in me. Make me too wise to build my Bliss on mans Breath, that I be not miserable at their Pleasure, and happy when they list. Make me not so Fond, as to think a glory so vain, can make me happy: So Poor, as to think that applause, my Blessedness, which goes and comes with a blast of mans.

Make me so Wise as to know, that a holy Spirit makes the noblest Blood, and to be Thy child is the best descents to bear Thine Image, the best Coat; to have Thine Angels, the best Ministers of Honour, and Thine eyes the best Judges! And make me so good, as to do those noble acts of Virtue and Piety, which may give me this Honour: Let others court the vain, let me seek true glory! To scorn earth, get heaven, Maulis. shining as the Sun in the state of Im-43. mortality: King of Glory, give this Honour to me, sweet Jesus, I beseech Thee. Amen, Amen.

Daily Prayers.

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Tuesday

# Seven Services. Tuesday Service. Against the Vanity of Riches.

Morning Prayer, Pfal. 39 49.

Evening P. ayer, Pfal. 52. 62.

Leffons,
5 Deut. 8.9 Po. 11.23.
Mat. 12.19. Mar. 1.

Lessons, 5 fob 31. or Eccles. 5. 1 fames 5.

Prayer, against the Vani y of Riches.

Eep me, OLord, from their madness, who make Riches their God, and Poverty their Devil! Let not that be my Heaven, which is so near to Hell, let me not make that my bliss, which earth hath in her bowels! And let not that have my heart, which is not my Heaven! From immoderate defires to get or keep wealth, keep me O Lord; and from sinful, defend me; that I may not covet much, to spend more in the maintenance of lust, vice and vanity; and have much to maintenance much to much

Lu. 12.19. and have much to ruine me!

Let me know, that Riches are good as they come from thee, and give me a Power of greater Pity, and Charity, and Alacrity to serve thee; and so let me value them as acts of thy Bounty! But as things unable to fave, either foul from hell, or body from death, in the day of distress, or to satisfie the soul in any better day; let me despise them as poor, and of no value! And as means, of fin, and woe, feeds of pride, luxury, and excess,; let me abhor them as the fewel of wrath, and hell. Let me be rich in thee, and to thee! Luke 12. In baggs laid up in Heaven, laid out on 21. & 23. earth, to mans necessity, and thy glory. Let the riches of Grace be my Joy; others my use, and their love, my scorn. That when the worldly rich shall be Beggars, bereaved of all comfort; I may be rich in all abundance, in thee, and with thee, who art all in all; By the purchase of the precious Blood and 1 Cor. 15. Paffion of him who became poor to make 28. 2 Cor.8.9. us rich, Jesus Christ our Lord. Amen.

Daily Prayers.

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#### Seven Services -

#### Wednesday Service. Against the Vanity of Beauty.

Morning Prayer. P/al. 38. 39. 45.

Leffons.

2 Sam. 14. Cr Prov 21. or 11 or E364. 28. Mat. 3.

Evening Prayer. Pfal. 6. 96. 147.

Leffons. 1 Ifa. 3.01 23. Ez. 16. LI Cor. 11.

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#### Collect, or Prayer, against the Vanity of Beauty.

Lord! Let me look at Beauty as Thy Bleffing, but not make it my Bliss! Let not my care be more for my Body, than my Soul; and to have a fair Face, than Conscience!

O let that which is Thy Face and Image have the chiefest of my costs,

Jam. 1, 23. and care! Let the Glass of Thy Word be often before me to fee it, and the

1sa. 1. 16 Waters of Repentance daily with me to wash it, and the Fine Linnen of the

Rev. 19.8. Saints ever by me to adorn it, that the King of Heaven may delight in my

Pf.45 11. Beauty; and not Men, but Angels love me!

> For beauty of the Body; let it not be

be my Sin or anothers Snare. Let me not hate Deformity above Hell, and love Beauty before Heaven. Age at last will, and Insirmity before may deface that beauty, and change it to a loath'd Deformity. And Lord keep my looks from being lures of vanity. Let no guilts be upon my eyes, of anothers iniquity. Let Thy Fear preserve me and them from these guilts! Make it my care, to appear with a fair and clean Conscience before Thee, \* [and : Omit to Him whom Thou half made the this if not vail of my eyes, let me be joy of his, married. That when humane beauty shall fail, Ac. 6.15. an Angels may be given me; a Body Lu.20.36. and Soul both fair without blot or blemish, to all Eternity. To that Beauty, Lord Jesus bring me! Amen, Amen.

Daily Prayers.

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#### Seven Services Thursday Service. Against the Vanity of Strength.

Morning Prayer. Pfal. 22.33.01 38.102.

Leffons, 706 6 or 9. or 40. or 1 Sam. 17. A8 3. 0: 5.

Evening Prayer. Pfal. 86. 147.

Leffens, Job 21 er 1/a. 26. 1 Fobn 2.

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#### Collect, or Prayer, against the Vanity of Strength.

'Hat I have bealth, the Crown of earthly mercies, I thank thee, O God of my frength! And I befeech thee continue it to me; without which. I cannot serve thee, or enjoy any comfort from thee! And let me use it whilst it is with me, to the end, for which thou givest it me, to look and feek after eternal life, where is no fickness, nor infirmity.

Lord, make me know, that all other use is vanity. To trust in strength, Idolatry; To turn it against thee, Villany; ( To do more fin, because I have more health from thee.) Let me therefore have care in the daies of my Youth,

and

and strength to remember thee my Eccles. 12. Creator, that in the daies of age, and infirmity, thou mayest not forget thy Servant! Let my healthy body, make my soul more cheerful to serve thee.

How unfit fickness is to do thee service, and how many waies it may come, let me sadly considers that in my health is a. 83. 3. I may go about my happiness, and in my sickness have the comfort of a well-imployed health; and at my death, the assurance of eternal life, by that employment!

Lord! Since thou givest me the best of thy blessings, let me give thee the sirst of my years, the strength of my youth, not my decrepite daies; that come sickness or health, life or death, I may be thine ever; a child of bliss, and heir of immortality, by the merits of him, who is the Son of thy Love, Jesus Christ. Amen.

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Daily Prayers.

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#### Seven Services Friday Service.

#### Against the Vanity of Wit.

Morning Prayer. Evening Prayer. Pfal. 36. 94. Pfal. 90. 111. Leffons. Leffons. 12 Sam. 17.01 Pro 3. ( Fer. 1. Ecclef. 2. Lube 10. 1 Cor 3.01 2 Tim. 3. 1 7am. 3.

#### Collect, or Prayer, against the Vanity of Wit.

Thank Thee O Lord, for the blef-I ling of my Reason: For the Power of it, by which Thou hast made me a man, not a beast; and the Use of it, by which Thou haft made me, of Understanding, not an Ideot.

I befeech Thee let me not marr what Thou half made. My Wit to delude my Will, and it, to draw my foul from Thee, lest I fool my self of the Amer end for which I was made, and an Ideat get to Heaven before me. As I have the wit, let me have the wisdom, to know Thee; and with my Understanding, the conscience to fear Thee,

Rom 1:2 without which the most Wife is but a

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Fool before Thee! From a Wit to Contrive mischiefs, and to Compass designs of vanity; from skill to use the arts of fin, and find the waies of death and hell, good Lord deliver me! From an Atheists wit, to dispute against Thee, and Religious acts which bind the foul unto Thee; and cunning to maintain acts of Vice and Villany; Lord keep me, that it find neither room nor favour in me, that fuch wickedness be not charged upon me! Let me be a Fool on earth, to be a Saint in Heaven! Even theirs, who think Sanclity a Simpleness, Devotion a Dulness, and Thy Fear a Folly; And from Pride of understanding, and Sorn of the simple, who have little to my much, let this preserve me; that Thou canst make my much to be little, if I so provoke Thee, bereaving me of my wits by a Sickness or a Phrensie. Wisdom of God from all this fave me, Dear Jelus. Amen. the

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Saturday

Seven Services.

Saturday Service. Against the Vanitie of Friends and Favur.

Morning Prayer. Pfal. 38. 41.5.

Evening Prayer. Pfal. 88.89. 106.

Leffons. ( Eft. 6 706 6. or Pio. 219. Luke 1. AAs 7. 1 7 James 1

Leffons. ( Mich. 7. Ecc. 9.

Collect, or Prayer against the Vanity of Friends, and Favour.

Lord! Friends are Femels, and fo thou hast taught us to value them; yet as men that may be false, Mis. 7. 5. or will be fickle, our trust must not be in them. Some are not more friends to my person, than my prosperity. And those that are now most friends with me, may prove bitter enemies against me. Let me therefore feek to have my Conscience, thy Angels, and self, for Friends, that will never fail me! and let thy will be mine, O God, that all these friendships may be for me! 0 Col. 5.14. thou great friend of mankind, who by

Col. 1,20. thy Blood didft make faln man friends with God, by thy Holy Spirit make me tit for all these friendships!

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And Lord, let me not value mans, with thy favour! they can give me Honour, but not a Crown of Glory! Wealth, but not Heaven (their hands are too short.) Yea, in sickness and Pfil. 49.4. diffress they cannot reach health, or quiet, to my body, or my conscience. And though their power be ever lefs than my wants, it may be often greater than their wills. O thou Unchangeable Majesty, the everlasting lover of them Mal 3.6. that fear thee, 1st me be one, that thou mayest ever savour me! Let me not care for mans cloud, so the light of thy countenance shine upon me! Let my fins never hide that light from my foul, I befeech thee; Sun of Righte- Pial 4.7. ousness, let some beam of thy love e- 1sa. 59. 1. ver come unto me. Lord Jesus say, Mal. 4. 2. Amen, Amen.

Daily Prayers.

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So end the Services for the fourth Week.

Services

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Services upon other Subjects, and particular occasions.

Advertisement to the Devout Reader touching these Services.

Or those Services in the fourth Week, which may not be so poper for all (as that of Honour, Beauty, Strength) those here which are of more common concernment may be used in their stead, as the Service against Malice, Revenge, Impatience. The rest, as occasion and discretion guides thee, and Devotion finds most beneficial for thee. VV herein the Author gives thee, thou mayest take thy choice. And if then wilt, make these serve for a fifth week, do as shall most please, and prosit thee.

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#### A Service of the Pleasures of Piety, for Sunday or other day.

Morning Prayer.

Evening Prayer. Pf. 4. 30.32. or 33.97. Pf. 16.36.01 126. 132.

Leffons. Deut. 16. or 1fa.29. or 35 61.65. 7oh. 16.

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Leffons. 1 Heb. 3. or Prov. 3. LPhil. 4.

Prayer to have the Pleasures of Piety.

R Avish my heart O Lord with the joyes of Thy Saints, and cause me to see the Felicity of Thy Chosen! O! What are the pleasings of Sense to the Solaces of a Soul? or the delights of the Flesh to the raptures of Spirit? And in what but in Thee, O God, can my Immortal Soul take repose, or my Spirit find relish! Thou art the Soveraign good. In Thee is the Crown of Joy. All in the World is nothing to Thee, wo without Thee. And how can my Soul rejoyce in Thee, but in the favour which Thou haft to those that fear Thee; and those multitudes of mercies which proceed from Thy favour

and peace with thee. Lord! make me one of thy Saints, that I may have some of those joyes, which none but those that feel, know:

Phil. 4. 2.

and those that know, cannot utter! And give me, I befeech thee, some tafte of those holy pleasures, which may encourage me more and more to feek to be a Saint.

O Lord! of those showers of hidden Prof Apo. 2, 17. Manna which daily fall upon fouls greatly devout indeed, let some crumbs and drops come to me, who truly defire to be fo; and whilft others take pleasure to swim in sensuality, let me be fatisfied with those drops.

> Let finful contents be my bate; because they banish them; and sensual, my fcorn, because below them! Let me joy in the goods of the earth as my common portion, but triumph in thy favour, as my great Inheritance, and in the duties of thy service and fear, as ing the waies to thy favour!

To the barvest of joy in Heaven, Lord at last bring me! and (to live

Rom. 8.23 more comfortably on earth in thy fear) the first-fruits of thy Spirit give me! and a Love, and Care, and Conscience

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ence of thy fear encrease ever in me. God of all Grace and comfort, I befeech Thee, for his fake, who came to lave me, my Hope, my Joy, my Jesus. Amen.

A Meditation of the Pleasures of Piety.

Ssemble your selves you Epiprofessors of all the Arts of Pleasures; all sake Councels, and make Musters of all your Powers and Wits, with all your tudents and Agents in delectable hings and Devices! One Saint and me Cures, Masters of delights, and me ervant of God, is Commander, and offesfor, of more joyes than you be-

ial, 1. Joyes of another Quality than me ours; Fair, and Pure: Even the poormy a extracted out of the groffest earththy goods, as Elixars and Esfences. Dein cate \* from your dregs of guilt, and \*Purified.

cate from your dregs of guilt, and Plat. 4. 6. as ings of Conscience. A Tun full of Eccles. 1. purs, is not worth a Vial of theirs; a & 2.

en, hole Barrel of your Pitch, below a Prov. 14.

live of their Balsome.

ar)

2. And contend you not in Quanne!

y with them! Their Numbers exceed

yours vours ace

Three to one, for Goods. Yours are oth for temporal, (!piritual, you do not atc. taste; Eternal, you cannot hope!) they le have Temporal in hand; Spiritual is and Deut. 36. beart; Eternal in Eye. Nay--II. Pr 2 Cor. 1. Ten, hundreds, thousands to one w Yours, is from finite good; theirs, from Goinfinite. And (which multiplies that this, ten thousand times ten thousand of the Ro. 13.12. millions, and more) Yours, is for time mo and theirs of that; eternal. hat You are then out-vied every way mm Mat.25.13 Heb. 11. Yours are the joyes of Servants, (dira' Slaves.) Theirs, the Lords. Yours ar vife Pfal. 36.9. drops; theirs oceans! Yours, moment & C 16a.30.10. theirs eternities. Above them is th, fha 1 Pet. 1.8. spring of heavenly joyes; Withild ba Joh. 15.11. them, Seas of holy Solaces; Aboou h Deut. 12. 7 them, Rivers of earthly Pleasures; Bul-falow them, the puddles of your carneth L contentments. They drink water put eight from the spring and rock; and thereer. fore loath your Channel-joyes! an an he even for that drink it in, both mor with pure, and more. tle a

Services upon other Subjects,
yours as much as their Excellencies,

Jic. 1. 11. for good of this life; theirs for ill, as of

Two to one, to yours. Yours are other

Their Joyes are,

well as good! And,

7

bu.

es. To all these Territories of joyes phil 4.4. ave the Saints good Rights, and it is Deur, 28. ate oth their shame, and sin, if they do 47. ou cannot judge, who are strangers Pi. 17.14. art oth to their Joyes and Hearts! Nor, not atch; who are pent up to your fingle

hey le poor pension of Worldly-pettie-

T

ansitory pittances!

Prince of Epicures, enter the lists one w with a prime Servant of Almighron God: Summ up all thou canst post (s, or imagine, of joyes, and give thy total; one of his least Figures ime more; the fumme, infinitely. Have

hat Solomons Brain and State can way mmand of delights; add what Cleo- & 2. , (tra's wanton Wits and Friends can sarvise of daliances; an Ephrem from entis Cell, a Catherine from her Orato-th, shall beat all your great Minions, ithird baffle all your multitudes of joyes,

Abordu have a Sense-full of joyes, they a Pro.14.13. ; Bul-full. When your eyes run over Recede Doarnath Laughter, your heart is not full; mine, papur eir hearts are so full, that they run all rumper, quia vaf-hereer. Their Raptures are more great culum toran an hearts can hold. One prayes God dis mei mot withdraw a while, his heart is too ferre ne-

tle a vessel to contain him: The o-quit.

ther

Services upon other subjects.

Obruor multitudine gandiorum tuorum Da-

mine.

ther cries out to him, the multitud of his joyes, overwhelms her.

O Epicare! be a Saint, and thou that find what thou doest else in vain see (as thy chief good) Foy above all the

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art, Servi d as

joyes, In Quality, Quantity, Heigh Depth, Bredth, Length; Pure, as chi stal; Great, as God; High, as Heaver Pro Deep, as the Heart; Broader the

Earth; Long, as Eternity!

But O Saint! be not thou an En cure! If delight draw thy heart, the losest so much in delectation, as Rel gion; and abatest thy soul so much Solace, as God of Service! Believe it, fi thou wouldst have joy in life, and in, a death; for the goods and ills of this lif Th both body and Soul-goods; enough atree

Earth, and more in Heaven; the on as I way is, to be (as thou shouldst be it the and continue as thou art, not an E) the eure, but a Saint!

# and particular occasions. Service against Malice, for Monday, or other day.

Morning Prayer.

Evening Prayer. Pfal. 35. 62.

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aver Prov. 24.

Levit. 19. 2 Cor 5. or

Matt. 5. ver. 43.

Tit. 3. 1 Pet. 2.

Collect, or Prayer against Malice.

Thou Divine Goodness, keep me from Malice, the very soul of Sand in, and proper sin of the Devil!

Thou O Lord art Love: He then is the atred; and if malice be in me, I shall on as he is; one whom (unless thou habe thy self) thou canst not love. From Eith a detestable and damned disposion, Lord deliver me! Let not Satans and be on my breast, and his soul, in y body; lest being marked for him, seize me as his own, and take me, d carry me from thee, body and al! Lord stamp thy love on my art, that I may be sealed for thee, evil das thy own, claimed by thee. And see this is the cognizance of thine,

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1 Joh. 1:

12.

Joh. 13.35 to Love one another, let me not wear his Badge in a visible Malice to any, that all may know that I am Thine: Child of Thy Family, a Dove of Th Flock, a Lamb of Thy Fould, withou Gaul, or Mind to do mischief to any delighting like Thee, to do good all, even for His sake, who did wil and do, evil to none, Jesus Christ or Lord. Amen.

Daily Prayers.

Remedies against Malice. T is a Toad swelling with nom in the heart: to God wh a 1 Joh: 4. is love, a more odious, because like t Devil, most Abominable. ( The Dev heart in mans body.)

2. To cast and keep out this IPsal. nom of the Serpent.

Consider,

b Eph. 4 therefore should not be immortal b. 2. Men are mutable. Whom not d Jud. 11. hate, I may hereafter need; as in j Seph c, and Feptha d.

3. Men are amiable e. All af f Gen. 9 6. Gods Image f, and bought by Chriful fu Heb. 2 9. Blood. of

23

Rom. 10. 5

4. No man is the Christians enemie : as God, he hates the fin, not the man h.

If there be antipathy in Na- 44. thre, it must be mastered by Grace i, i Gal. 5.

which must do miracles to nature.

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1. Of anger. That if it kindle, it continue not to be wrath, and so cool into malice k.

4 Eph. 4. 2. Of men of malice, set upon mis- 26. Prov. 4. chief 1.

15, 16.

Service against Revenge for Thursday, or other day.

Evening Prayer.

Morning Prayer. P(al. 18. ver. 47. Psal. 54.

Leffons, Leffons. (Dent. 32. ver. 35. or

( I Sam. 25. 1 Sam. 24. Rom. 13. or Heb. 10:

ZLuke 18. ver. 30.

Collect or Prayer, against Revenge.

Thou to Whom Vengeance belong- Pfa'.94. 1. af eth, Keep me from a revengehr ful spirit, that I fall not into the hands of Thy Vengeance! And fince my pity

Eph.4.32. Pity, and Patience, and Pardon is thy 1 Pct.3. 8, will, let me not study Revenges, and returns of injuries!

Thou (O Meek and Merciful Savi-Lu.23.34 our) didst pray for thy bloody enemies!

O let me then forgive my greatest foes! Committing my cause to thee, who wilt do justice for me on them, if I seek not revenge, and for thy self up-

on me, if I do!

264

Thine O Lord is the sword of vengeance, and thine is the sharpest sword! O let me not dare to take it out of thy hand, lest whilst I strike others, I fall justly by thy sword! though sless and blood provoke me to it, let thy holy Spirit hold me from it; and cast and keep out of me that evil Spirit by thy power, O good God and Saviour, of thy mercy. Amen.

Daily Prayers.

Ro. 12.19. Remedies against Revenge.

(1.) The fin of Revenge strikes at God, and Man.

1. It invades Gods Prerogative, and takes his sword out of his hand.

2. It is many waies an injury to man.
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Na.

1. ' Nature. Born without Armes, to Live without Revenge. And even armed Bruits agree with their Kind, Mat.12,36 and Devils avoid quarrels. Pro.19.11.

2. Glory. To passe by an injury: of Pro. 16.23. all the most excellent Victory; Cafars Ro. 12. 24 Efth.5.11, noble memory to forget nothing but 12,13. wrongs. P. 0,12.15.

3. Peace. The Mind is disturbed and takes no reft.

3. Tuffice. I am my own Tudge, and anothers Executioner.

5. Wisdom. If my revenge fall on a Zach.2.8. Tust man, it toucheth God, His friend. If he be Unjust, my vengeance will make me fo too.

(2.) Bea Christian and you cannot do this sin: contrary to the Holy Life and Law of Christ; for when much Luk 9:55 provoked,

1. He Check'd His disciples for cal-

ling for it. Joh 15.13 2. He Commands Charity, to par- Lu. 21.19. don wrongs; Patience to fuffer them; Ro. 12.20. and Kindnesse, to conquer them. 2 Tim. 3.

3. He forbids Self-love, the Mother, Ephel. 4. and Wrath the Father; Both which 31,32 beget and bring forth revenge.

A Penitential Service, Fit for a torubled Soul, Fasting and Praying for mercy and grace, (for Wednesday) or other day.

Morning Prayers

Pfal. 6. 32. 38. or 51.

130. 143.
Leffons,

Leffons,

S Ifa. 1.

Mat. 11. or Ast. 3.

Lefons, 5 Job 9. Eq. 18 or 33

## 1. Collect or Prayer for a Penitent.

O Lord! I do here cast down my self before Thee! O cast me not away from Thee! I cannot Stand at the Bar of Thy justice, I do therefore Lye down at the Footstool of Thy mercy. I do condemn my self for my fins; Lord, do not Thou judge me! Cancel my fins in my Saviours Blood, and wash my soul in the streams of Mercy! Though as red as Crimson and Scarlet; Thou hast promised the penitent, they shall be white as Snow: O acquir this

Is. 1.118. shall be white as Snow; O acquir this pensive Soul of mine, I beseech Thee:

Let not my guilt be black as Hell before Thee: Wash me from it, forgive it me!

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And because forgiveness of what's past avails not, If I fall again into former offences; O God of all grace, I befeech Thee, fo to pardon me a Sinner, as to make me a Saint. Give me an Holy strength to Mortifie my lusts, with an holy care to Watch and withstand all Occasions and Temptations to wickednesse: Especially those that are by Nature, Custome or Condition oflife, most ready to surprize me; against them, make me to Watch and ward, and Pray, and Strive more diligently. And let Thy Holy Spirit affift and strengthen me to a victory; Even for the Blessed Merits of Him, Who, Overcame the world for me, the Captain of my Salvation, Thy Dear Son, Jefus Christmy Lord. Amen.

#### 2. Collett, or Prayer, for a Penitent

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me! And

God! With a Proftrate Body and Bleeding Heart, I do most humbly confess and bewail my wretched Nature, and wicked Life before Thee. For my Thoughts, my Lufts, my " Here Deeds and Words Past, my conscience think of cryes out against me\*; So Vain, so lars when Vile, so Foul, so Ill, have they been you say it.

N 2

Services upon other Subjects,

before Thee. And thou art Greater then my heart; and can't lay more un
1 Joh. 3.20 to my charge then Conscience knows

about me!

O Thou Searcher of all hearts and wayes, how oft I have vowed Thee better service, Thou knowest; and have shamefully violated my Faith with Thee! I have sometimes begun to seek after Thee, but soon lost my self again in the wayes of former Vanity. As the Hill so hath been my love to vain things: but my goodness as the morning Dem, which vanisheth presently. And for this, even from my own mouth, Thou mayst again condemn me!

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Hof. 6.6.

Yea, Lord! with grief of heart, and shame of face, I do yet further confesse and lament bitterly, that (as if it had been a light thing my self to be in sins and armes against Thee) I have been a Leader of others into Rebellion, and so am both a Sinner and a Tempter before Thee. I have Countemanced in them, what I should condemn; and Encouraged what I should abhor, And so as Principal to my own, have made my self Accessary to other mensills; and by Nursing the

and particular occasions.

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Alls of their fins, have contracted their Guilts, for which Thou mayelt again condemn me, charging their wickednesse and woes upon me! And though I have been, and am at this day fo Guilty, Unworthy and vile a Wretch against Thee; O how Good and Gracious a God, hast Thou been all my life, and at this present art, unto me! Though I deserve all vengeance, even to Eternal death, Thy Mercies have been, and are still great upon me!

O God of all Pitty and Patience, I am confounded to confider Thy great Goodness and my Wickedness against Thee! Wo is me that the Bonds of Thy Laws, and Thy mercies, and my Vowes, should be all thus broken by me! For this shame and confusion of face for ever might justly cover me!

But Lord! though I be every way a Miferable Sinner, Thou art Infinitely more, a Merciful God. Thou hast a Porpitiatory for fin above all my Pro- 1 Joh.2. 2 vocations. Mary Magdalene was Foul with lust, yet forgiven: St. Peter Perjared, but pardoned : Saint Paul Ad, 26.11. made others to Blaspheme, yet found I Tim, 1. mercy: O Lord! for Thine Infinite mercies sake, let my fins be forgiven

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me! Even for my Saviours sake, punish not my guiltiness upon me, Seal to my soul Thy Pardon in his Blood, which was shed to save me.

And for time to come, let Thy Holy Spirit affift me to live with more confeience, and leffe fin before Thee. Lighten my mind with a Sight of Thy Truth, and Fire my heart with a love to Thy Majesty, that the Vanities of the earth may be my scorn, and the Glory of heaven the only ambition that takes me; and Thy fear my onely care, as the Way to that glory.

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In that Way, Guide me, Keep me, and Continue me, by Thy Holy Spirit, I befeech Thee; let me so use Thy earthly blessings, that they may not hinder me, Father of Mercy, and God of Grace, grant this I beseech Thee: Even by the Blessed Mediation and

Merits of Jesus Christ. Amen.

3. Prayer for a Penitent Confessing Sins and Deprecating Judgements.

Thou Holy and Dreadfull Majesty! I am ashamed to lift up my eyes unto Thee for the sins I have committed against Thee. Wo is me for the Undue Thoughts, and Lusts, and Words,

Words, and Deeds, of which I Stand

guilty before Thee!

I have, like a Prodigal Child, wasted those goods, and dayes in the delights of Vanity, which Thou O Father, didst give me, not to sin with, but to serve Thee. And even for those sew houres which I have spent best, Privately in Thy Service, and in Thy Sanstuary, I have need to ask Thy forgiveness and mercy; So Coldy, so Carelessy, so Distractedly, so Irreverently, have I then, and there behaved my self before Thee.

By Thy holy Lawes, by Thy many Mercies, By my often Vowes and Promises, I stand at this day deeply Obliged unto Thee: But I have broken all those bonds, and even to this hour amnot free from rebelling against Thee.

For this I do confess, Thou mightest Sentence me to as many Judgments as the mercies are with which Thou hast blessed, and yet blessess me. Thou mightest cast away that soul which I have so much polluted with sin, and smite that body which hath been so much a servant to it, in the acts of Vanity. Thou mightest take away all Hope and comfort from me, and at

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nd ds, once bereave me both of Life, and Soul. Of all these plagues, O Lord, I am most guilty, by my fins: and if Thou shouldest execute them all upon me. Thou wert but righteous in Thy Judg-But in judgment Lord remember mercy! To Thy Poor servant, to Thy Penitent, Prostrate Child, grant Thy Pardon, Dear Father, and reach to my foul Thy hand of mercy! I have Guilt, but thou hast Blood, O Blessed Redeemer! I have Stains, but Thou hast Grace, O Holy Comforter ! Holy, Bleffed and Glorious Trinity, Spare my life, and Save my Soul ! I befeech Thee, who have condemned my felf for finning so much, and resolve by Thy grace, to ferve Thee, more conscionably.

And Lord! Save Thy Poor Distracted Church, O Forgive her sins, and Build up her walls. And in her, Preserve all that are Dutiful Children and Faithful to Thee, and Her; Especially those who are in Place and Power to preserve Her; Lord do Thou preserve Her, and them; and all who are Dear and Near to me, and Thee! Comfort all that are cast down, especially those whose Souls Bleed for their sins, all

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poor-penitent broken Spirits. Have mercy on them, O Lord, and comfore for them, and Heal them (Thou Good Physician, Who alone canst help them)

By the Pretious Wounds, and Death, 1Pet.2.231 and Bloody Passion, of Jesus Christ our Lord. Amen.

Daily Prayers. Letany.

Ten Commandments.

Epistle, Apoc. 2,21.

Prayer for Catholick Church.

Service against Impatience, for Thursday, or Other day

Morning Prayer,

 Evennig Prayers,

S 2 Sam. 1 5. or Ro. 12.

Fames 5.

1. Collect, or Prayer against
Impatience.

O Lord I Let not a Spirit of Impatience possessme, by which I do but Provoke Thee, and Advance not all,

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# 2 14 services upon other subjects,

above my misery. By it I shall neither

1sa. 45. 9. get Thy blessing; nor ease my burden,
but draw Thy curse, and double the

Pf. 39. 10. cross upon me! Thou art my maker! I

may not strive with Thee: And my mi-

with it. I may struggle under the yoke; but what shall I gain but gaul and

Jer. 28 13. guilt by the strife? (Gaul to my neck; and guilt to my Conscience;)

I will therefore kiffe Thy Rod, and bow to what I cannot break, Thy Yoke, Under which I will draw on my course with more humility, and care: Sad, for that I have offended;

So'shall my obedience be accepted, and my deliverance hastened. For, O Lord it is not my Punishment, but Amend-

Hos. 5.15. ment, which Thou dost seek, and therefore sendest distresse to drive me to
my duty. Which when I learn by Thy
rod and yoke, Thou dost lay themaside, and appear in more comfortable
shapes unto me: yea, and allowest my

Rev. 3. To. patience good recompence, for my Rom. 5.3. better behaviour, in the School of my misery. Good Lord! let me learn what Thou dost teach, that I may receive what Thou dost give, the honor

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or of of being held Thy Faithful Servant Apo. 1.13 under the Croff; and the glory of ha-Rom. 8, 18. ving a Crown for my service. Not for any Merits of mine, or It, but for Thine Infinite Mercies sake; and the Merits of Him who is the Great Master and Patern of Patience, and all Heb. 11.23. Perfection, Jesus Christour Lord. 14-4.

2. Prayer, against Impatience.

Tord! Keep me from Impatience, as much my Pain as Sinne. To Thee (the Wife and Just Disposer and Governour of Humane affairs) it is a Sin, (a Quarrelling and fighting with Thy Providence.) To me a Poor frail Creature, who cannot maintain contest against my Maker, it will be but Job. 2. Pain. It Thy Hand lay the burden on, I must submit; I cannot refist Thee: 162, 49.5. Pray it off, I may; I cannot throw it from me: Yea, impatiently to seek to cast it off, is the way to overwhelm me.

O! le me not delight at once, in Thy displeasure, and my overthrow!

Thou art Just : If evil be on me, it's what I deserve. Thou art Good : If I submit to Thy will, Thou wilt work my good, out of that evil. Thou art Great :

If

If I will not by choice, I shall by force, submit to Thy will. When therefore evill (be it never so Much, or Great) is upon me, let me Look up; (to Thee) from whom it flowes! Let me Look in; (to my fin) for which it comes! Let me Look on; (to my good) to

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in Patience under it, and kneel down in Prayer to be delivered from it; Waiting humbly till Thou shall set me above it! Even so give me grace to do, and say, of my Cross and Pain, as

Mar. 29. Thou my Saviour didst of Thy bitter
39. Cup and Passion; Father! If it be Thy
will, Let this Cup pass from me! If
not; not my will, but Thy will be done.

A men.

Amen, Amen.

Remedies against Impatience.

Ma. 14.9. I. A N Insurrection against the Government of a Providence Almighty, and Good; and therefore ever, Fond, and Foul.

Ap. 14.13 because man is in the perpetual motion of misery; till at rest in heaven.

Philosophia 3. A Sin, which keeps man from the Chrys. growing to the Height of piety (to

and particular occasions. e, thank God for Adverfity) making him re as a Dwarf of Hell, giving Him, (if Ap. 16. 11. 15 not Bans and Blasphemies) Frets, for :) Thanks. ok 4. A Sin, which throwes a man ins! to the Depths of Iniquity. Tutor to to Defair, and Factor for Apostasie. 5. A Sin, which opens a Gap to all Luk. 8.16. n n Temptation, and Womb for all wicked- Heb. 12.1. nesse, Mother of all mans Miscarriage, La.5. 7.8. iand Mischief. An Enemy to Heaven, Malum 1-0, and Auxiliary to Hell. impalientia. as 6. A Sin, which Weakens and Walts eft boni. the Soul. Breaking down the Wall Terrul, f of her strength , Putting her shoul- Pro. 25.38. der out of joynt, and body out of tem- Lam. 3.26 e. per. 7. A Sin which Weakens and Worries ife. Depriving it of Calm of Conscience, in a Tempest of trouble. Making the Shelter (that should be) the more devouring Storm: and man Pro. 18.14 (fleth and spirit) swallowed up in the mifery fboth. 8. A Sin, fo Forbidding man to Improve life to the best (to dye a Marż tor) that it allows it not well, to live a jim. 1,203 Saint. This Sin, of to Execuable and Formidable a quality, will be avoided, or lefe, if we shall, 1. Knowa

278 Services woon other subjects. Know and Believe; Gods Pro-Pul vidence governs All, and Well: and he our Sins, deferve all ill, and worfe gra Pf. 39. 10. Sooner, if we, 28. 2. See and Consider. Calamity is a lot Common Lot: From which Saints and ien I Cor. 10. Princes have no priviledg. No nor He Beg 13. that was King of Saints, and Kings, not Especially, if we, A Present Cure, No Water so Bit- Wo ter, which this Wood will not Swee- and ten; no Meat which will nor down felt Fx. 15.23. with His Vinegar and Gall, \* Nothing Cr. \*Bein, O fo Hard, which His Passion makes Cro Nullus cian not Easte †. Have in mind, who sto Bus tam a-marus, qui, Suffered on it; an Innocent man, the f recorda- and God too (God man !) What ? No tione aceti more then all mankind ever did, or ent & fellis could bear! Why? for thy particutemperetur, lar Gu Its in the generals of all Man- wh non fatim- find! How? with a Cheerful Spifat duter rit, and Submiffive Soul ! And if not Gu for sinne, for shame, thou wilt have hel durum, &c. out of heart, Impatience, No fuch cor Physick to Heal thy frets. No fuch cen Greg. Luiz 41: Book to Teach; No fuch Pulpir to ten Mat. 27. Preach Patience: Nor any Receipts, the 16. 16. Sermons, more effectual, 2Pet,2,42 than those in that Course Book, and An

Mar. 12 40.

Pulpit

and particular occasions Pro-Pulpit. By the Work of His Spirit, and hey will be fo, if thence we shall have rie race to 4. Kill and Preferve, Kill what is a loth Quicken and Strengthen Impa-ind ience in us. And Preserve what will He Beget and Nourish that life, which will igs. not let it Quicken. I. Self-love, and Pride give that ofs. Sinne Life and Strength. That's the Mat. Rit-Womb; this Father of it. Deny my self 24.

nee- and I will take up my Cross: Love my

wn self and I shall not endure it. To ing Crosse the flesh, is the way to bear a kes Cross. And Humility will make me The Stoop and take it on ; Pride Fume, and Matt. 16. an, throw is off; or Fres to have it on, 29 at ? Not to be Proud, is the way to be Patior enr. And sooner, cu- 2. By Innocence, Hope, and Love an- which will give Parience a life. pi- Innocency make a quiet mind, as Ifa. 50.28 not Guile a troubled. And Repentance ave helps to it, fince man once cast out, ich comes not to a perfect State of Innoich cence. Martyrs therefore and Penito tents are the greatest Patients. Because es, those are Kept, these Wash's innocent.

nd Anchors it in the form, and up Heb.6.19.

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holds

Services upon other subjects, holds it under evil; Else it would drown on in grief, or break and fall, with mifery. nor 27. IS.

3. Love of God, Endures all For lea Him, and would much more, Efpecially wh

Heb. 2 9. From Him. It looks as at the Scourg, at Toh. 18. the Hand, and takes the Chastening and quietly because a Fathers Rod.

### Service of the Paffion; fit for Friday or Wedne [day.

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Evening Prayer. Morning Prayer, P.fal. 22. Pfal. 88. 110.

Leffons, Leffons. C 1/a. 53 or 63. (Zach. 11. & 12. Ephef. I. or Col. I. Mar. 14. of Luk 22 Fobm 13.

# Collect or Prayers, of the Paffion.

Incomprehenfible Goodness and Mercy who didft fend Thy own Son to a Cross, to bring me to Thy Crown; and at the price of a most Bloody Passion, to Purchase my salvation. O let this love be ever in my heart, and the fruits of it abound with me in all holy carriage and conversation! Make me therefore to Hate my fin more then death, which made Thy Son

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rown on to dye; And let neither goods, fery, for honours, nor liberty, nor life be For lear unto me for my saviours sake, ally who made me so to live!

g, at Lord Let me facrifice all that I have ning and am, to Thee, who gavest Thy Dear elf, a Sacrifice for me! Let me thirst o shed my blood, and Dye for Thy Irmih; and let it be my meat and drink Il my days, to do thy will, and Live o Thy Glary: that I may at last, by the Merits of thy Precious Blood and Paf-

ion, dwell for ever with Thee: With Thy Blessed Saints and Angels, giving Apo. 5.12. Il lauds and worship, and honour to Thee, Even for ever, and ever. Amen.

> Daily Prayers. Letany. Ten Commandements. Epiftle, Tit. 2. or Heb. 9: Gospel, Mar. 26. or Joh. 3. Prayer for Catholick Church:

A Meditation of the Passion of Christ.

Christ! Thy Passion makes me lafull of all Passions! I am in Love, and Hate; I have my Longings and Loathinge

Bern.

Loathings; I take Joy and Grief; Il cherish Hope and Fear; I am Incen's ci and Ravish't!

Amor meus but Thee, O Jesus! I am Enamoured in prucifixus of Thy Person! God man! Son of God mes, &c. The Beauty of Heaven and Earth Live Heb. 1. 2 Center of all Created and Increated I Pet. 1. 12 Excellency! Mirror of the God-head! pit 1 Cor. 11. Wonder of Angels! Glory of Manol 3.7 kind! I am Enstamed with Thy Love! on Nimius a-Why so much (too much) O Lord! no wor. Was it not enough to leave a Throne in for my sake, but Thou must Lye in a

poor Cratch: Stand at a base Piller; and Hang on a Cursed Cross; not for Thy Perself but me, (by my birth, lust, life) a Beast, a Villain, a Malesactor, to my Red God! Thou didst Write Thy love to Lazarus Legible in Thy Tears, shall I Wnot read it in Thy Wounds? Saw they it more than Dringing From the last Lines.

John: 36. in Thy Dripping Eye; shall not I in an O duri & Thy Bleeding Side? They in the Hotindurati & mater Thou didst bestow on his Dead did
obdurati; Body, and not I, in Thy Reaking &c. quos Blood, Shed for my damned Soul! In
mollit tan- O let my Heart never be so hard, ta stammas to see those Wounds of so great tantus arlove to me, and have no Woundings dor charitatis, &c. of affection for Thee! for Thee? And of

rief; Il in Heaven and Earth, that have Rencen'l tion anto Thee, O Christ! I am in Love, with the Father of my whom ord Jesus Christ, who would give His moure onely Son, so to suffer on earth for a Joh. 3. 16. God me, that I might not Fry in Hell, for Rom. 8. arth Ever! eated And I have Love to Thee, O Holy head spirit of God, who didst Anoint Jesus, Man o be my Christ; and give him Inau-Love wration to his Crown of Thorns, ord!nd Bleffed (though most Bloody) 1sa.61.1. rone function! e in a O Holy Trinity! I do adore what I ThyPerfons, fo your Councels! fe) a And with an Humble Love and holy I Joh.3.7. my Reverence defire to behold and bless Heb. 10.7. ve to your Design for the salvation of One all I World, by the Passion of Him, who is ey it more worth, then a Thousand! I see I in and admire Your wonderful Wifdom, for-Goodness, and Power, that could, and ead did, Contrive such a Decree! and ing (next to Your Persons) that Blessed Eph. 3.10, Trinity of Your Perfections, I will for Col. 1.27. eat next God, ngs I have Love for Thee, O Man! Son

nd of man, whoever thou art, by His flesh

and

all

Heb. 2.10, and Blood, and Bloody Passion, made Gods fon, and Brother of Christ. Thy 12, I4. Cross, O Jesus! shall make all Man-Ephel. 2. 13, 19. kind my Friends; and thy Blood Glin my heart to every man! O Christ vet Why should I hate any, when thou did'st so love all? How dare I slight a my, when thou gavest thy Hearts Matth.25. Blood for every one! Shall he that is av Thy Brother, be my hate or fcorn? 1Cor. 12.5. And of all Mankind, I Love you, ye 27. Saints that are twice His Brethren(in 300 Col. 12. Spirit, and in Flesh) So near to Him 300 Col. 12. in both in both, as makes you His Limbs, as pay Eph. 5.23. well as brothers! And Thee, O Holy Eph. 5.25. Church! Spoule of Him, and Mother Ad.20. 25.

and Body of them; year the Body, for which (with specialty) He gave His tr Blood, and self! I have Passionate Love for Thee, O Thou dearest Body ? of Christ! Shall I think any thing too good for Thee, for whom He gave himself? Preferring Thee (His Mysti-cal) before His Natural Body? And shall I esteem Friend, or State, or Liberty, or Life, or any thing, or all things and before Thee?

And above all the world, (though no Worship) I have Kindness for you, by you Holy Angels of God, who though

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on have no Ransom because no need made Thy of a Redeemers Blood, nor had where-withal (as it needed not) to pay and Glu contribute at all to the Redemption: rish yet for your Zeal to God, and Love to Luk.2.13.
thou Man, gave it the Joy, as if it had been ht a your Deliverance; and Christ the Wel-arts. ome, as if He had come to be Your nat is Saviour! Meffengers of His Birth, Mi- Luk, 2.71? histers in his Life, Attendants at His Matth. 4. Death, Heraulds of his Resurrection, Joh. 20. mind Ascension, Giving to His Natural Luk. 24.6. Him Body, all Due Services on Earth, and Act. 1.11. paying for Him to His Mystical, Your Heb. 1.14. Holy loly Ministeries, now He is in Heather! O You Pure and Holy Spirits of God! Though you Get not Your Bliss, His trong to You, and You more High in ody; by the Numbers of Glorified Bo- Mediator too lies, filling the Rooms of Apostate Confirmapirits, to Your far greater joy, and tionis.

Ri-Blis. You love him and His Passion and or it, and I You for that! You love Man, above Your own Kind, for that,

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nd I You for it! ngs Thus, Lord! I love all for Thee, and Thee, in all. And now I will Love my igh self amongst them! O Lord! I am One, in whom is Thy Flesh, (a Man) I am Heb. 2.12. am one, in whom is Thy Spirit, (a dra Joh. 3.5. Christian,) I am One, For whom Thousen Rom. 5.5. did'st shed Thy Blood; On whom Thousen Isa. 43. 4. hast shed Thy Spirit; (A Redeemed have Esteemed Man, by Thee.) And shall that

Phil. 3. 8. be fo poor as to value dirt to The mig

Blood? (the World before Thee?) Shal I quit Thy Spirit for Lust (Value The Imafter the Flesh?) Shall I be tempted and give my self from Thee, to the Flesh such and World? (love Thee less than the ho Devil?) O Lord! I will value the World Blood more; I will keep Thy Spirit Lord better, I will set a higher Price on misery Self, than to sell Thy Blessed Purchase to the Devil, for a base Piece of Flesh long

and Smal Portion of the World. So (yes am I, and let me ever be in Love with that Thee, O Lord!

2. But O Sin! I am in Hate with what

thee; for my own, and for my Savi Liz ours sake. That didst pose Heaven i self, and put God to it, (one of therin two) to damn my Soul, or do thu thou to my Saviour! O thou Enemy of I

two) to damn my Soul, or do thuthout to my Saviour! O thou Enemy of I Lam 1.12. God and Man! how execrable art thouse more then heart can think, that made thou Him Lamentable, more then Eye faw. I And, O Devil! I hate thee, who didfine tempt man out of Paradise, and so it be

draw

t, (a draw Christ to a Cross! And could thy Those temptations have prevailed, and thy Those power have matcht thy malice, would it med have cast the second Adam out too; hall that so not the First, nor His Seed, The might ever have come in again.

Sha And O World! I Abbor thee, as the

Sha And O World! I Abbor thee, as the The Imp of the Devil; who of his Jews and Gentiles could'st find hands for selection horrid Acts; and Sin, that made Acts 5.37.

th World! for the Death of my King, and original Lord, and Christ, Have (as you de-

my (erve) my bate!

hase 3. I Long for the Lord! My Soul Plat. 42.1. lest longeth for God, even the living God! Plat. 42.1. So (yea, even for the Dying God!) When with hall I come and appear in the presence of

God? God dying once, yet living ever,
with when shall I come before the Dying Apoc. 1.18.
Heb. 1.8.

en i I Long for the Chariot which will the bring me to Thee, and will Kiss it, thu though it be a Cross.

home near Thee, and will embrace it, 12.

de though it be a Grave.

raw

aw. I Long for the Bed which will raise Phil. 1.23. ids me to Thee, and will climb it, though Act. 21.13. I se it be a Gibbet!

Plal. 146. O Cup of Salvation! I will not refule

thee! Though full (to Martyrs measure)

Matt. 10. of blood, if from Him, thou shalt be

drunk; and yet deem'd nothing to the

Saviours Blood!

And till my foul can come to thy Glorified-Crucified Body, in Heaven

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Psal. 95.6. I Long after Thy Courts, where Thou Matth. 28. arr present in Spirit, on earth! To be in Thy Holy Temple (which is the

(which is the Chair of thy Presence.) Yea, where (in High and Ineffable Mystery) I find a Presence of Thy Bo

1 Cor. 10. dy; and Keep both a Commemoration, and Communion of it, and Thy Blood!

Greg Epi- O Lord! Since I so much love Thy
stola Deisec. I not Long to see Thy Letters (the
Word:) and thy Seal (the Sacrament:) and till in Beatifical presence,
Wear that as a Ring in Thy Remem-

brance!

4. I Loath the Life, in which I can
i Cor. 5, 6. not see thee! At best an Exile; a
worst a Trouble to thee. I Loath m
Self for casting away love on so base
and unworthy a life. Where I do en
ther Crucifie Thee with my Sins; of
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Wound thee with my Miseries! Where Act, 9 46. (such is they holy Zeal to God, and Heb 6 6. Sympathy, and tender mercy to my 1sa.63 9. souls) I Renew Thy Passion by my Guilts; or thine Agony by ny Conflicts.

which encouragem to trample thee under Foot. I can endure O Christico fee thee in Image (a picture of my Eodem cul-Dearest Friend) but abhor to love it tu cux like thee; or, to pass so much time and que Chridevotion to that, as makes me more sus. forget my Lord, then durifully remember me!

o Jesus! Thy self shall be my Crucifix! Not hung at my Breast, but in my heart! No Room but that is good Heb. 13.13. enough for thee! That next Martyr- Tim. 20 dom hyes me most to thee! if I can Heb. 12.11 not Flye a Martyrs pace, I will Run a Saints: And by the speed of a Mortified course, make more hast after thee!

5. I for in thy Cross! Not in thy Grief, O Christ! Can I see thy Body all gore, and my heart not bleed? The Zac.12.10. Spear be in thy Heart, and no Sword Luk. 23. at mine? I will not, I cannot endure 70: it, O Jesus! No! I for in the Root!

Thine

Luk, 2, 27 Thine Infinie Mercy, O God! And in Col. 1,29 the Fruit: The Perfect Redemption of man & It is finished! Yes (Blessed be Joh. 19.30 the Blood that was the price! Blessed Heb. 10.11 the Body, that laid out that Blood!) Heb. 7.25. The satisfaction is Full! Salvation is I Pet. 4.2. sure! Sin is nail & Hell foil d! Satan I Cor. 15. chained! the World based! the Flesh 545 57 wounded! Death slain! the Grave bu-Col. 2.15 ried; Every Adversary Power is conquered by Christ, Triumphant in the Chariot of His Cross over all; All is finished!

O Dry Tree of more Blessed Fruit,
O lignum than ever Earth bare! No rather,
falin, &c. 1 O Wet Body that madest a Whole
World happy! (Sap and Vertue of that
Happy Tree!) It was not the Wood,

Col. 1.20. but Blood of the Cross that brought forth that fruit ! The Redemption of Man!

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And what Good doth not grow from, and upon that! Pulpit of Repentance, Pillar of Faith! Anchor of Hope? Magazine of Charity! Armory of Month fication! School of Patience! Mirror of Obedience! Rock of Conftancy! Shop of Humility! (the whole Duty of a Christian.) O Blessed Root of Gods mercy, that bringest forth

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forth the happy Fruit of Mans Grace and Glory! O tree of Death, more Bleffed then the tree of Life that haft fuch a fruit and Root? Thus are my Joys Triumphant in thy Crofs! But

6. I Grieve to see thee Crucified Again, O Christ! And my soul is Crucified, for having a hand in thy Cross.
We the World for Offences, which Heb. 6. 6.
Make thee Bleed afresh, and bring
thee to thy Cross again! Wo is me
that see thee daily Crucified, Berwixt
Hereticks, and Shismaticks (Thieves

of thy Truth!) Between Hypocrites and Profligates (Thieves of thy Grace!) Amidst Men of Intemperate Heats and Cools in Religion! (Thieves of thy Honour!)

I Grieve to see Thee Crucified In 2 Cor. 1.

Vain. So Much of the world lost, when 17.

All was Paid for! A Price sufficient to have ransom'd not a World only, but a Hell sul of Devils, Effettual only to a Handful of men!

Yea, even Within thy holy Pale, which should preserve thy Blood to a drop; wo is me! How is it spile to a fream! Whilst some give, others leave thee, or themselves none! Making Gal. 2.21. void by their sins, the healing Vertues 1 Pet. 2.1.

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of

of thy Blood and Wounds! By Unber lief, Millions out of the Church; and by Mif-belief, Thoufands in it; and by Miscariage of Life, Millions of thoufands, both in, and out. My heart bleeds to fee thy Creeds without Faith; Thy Decalogue without Obedience; Thy Prayer without Use; Thy Sacraments without Reverence! Nay to fee it made Faith, Conscience, Devotion, Zeal; to have no respect to Sacrament, Prayer, Decalogue, or Creed! My Soul is Troubled to fee thy Holy Demeans Robb'd, Thy Mansions Ruined! Souls fold for Money, for which thou did'ft pay, Blood: And Lord! what tears of Blood are sufficient to bewail it, that thy One onely Commandement of Love, which cannot live at all out of thy Church; Within it should be flain, and buried all in broil and Bloodflied! O Chrift! can my Eyes fee thee thus Crucified again Twice, and in vain Once, and my Heart not Grieve! Yet.

the your

7. I Hope. And in thee, and the
Blood of Thy Crossalone! I Hope for
Col. 2. 14. Pardon, because I read it Seal'd in thy
Act. 10 28 Blood! I Hope for Salvation, because
I find it Purchased under that Seal!
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Wile thou not make good thy Seal?
Wile thou not preserve thy Purchase?
Nor sin, nor Devil then, shall damn Rom 8.
me, O Christ: he shall not steal thy 34. 35.
Purchase; It shall not void thy Seal.
Thy Blood is my Plea against both.
In it, I see my pardon, and Salvation 1 Tim. 2.55
Written; nor care I, so thou be my
Mivocate, for Saint or Angel to Set to
their hands; I Hope in thee for my
Salvation.

And fo I do for my Mothers too: The Sponfe bought with thy Blood, and Lov'd; as thy Body! O Lord, thou art (by fingular ftile) Her Savi- Eph. 5.24 our. And shall the want (what the fo 25, much needs) thy Salvation! She is on the Cross Dear Jesus Deliver Her! Force without, and Fury within Crucifie Her, Lord Tender Her! Enemies and Children, both, Fall upon Her, O' Christ Reseme Her! O let her not want Ad. 20. thy Bowels, for whom thou gavest 28. thy blood! Behold Her miseries! Let. Her not want a Bath, for whom thou wer hast blood; forgive Her fins: Till that hath no Vertue, She is not without Hope! By the Merits of thy Golgotha, dry Her Akeldama! By the Pathons of thy Calvari, take her off

the Cross! O Christ! Whilst thou hast one drop of Blood, I will not Defpair for my self, or Her, Whilest that is Warm, that chilness shall never feize my spirit! And I know, thy Mic. 7.19. Streams of Blood are neither Drain'd nor Cool'd to Earth, and the Seas of mercy Run as fresh and full, as ever they did in Heaven! Thence take I Hape. But.

8. I Fear too! I Dread Temptation!
Gal.3.13. Thy Crofs was made of Adams Tree!
I fear, because he fell; Lord Deliver
me! I Dread Defertion! Solomons Wisdom, and Davide Grace I want, Ket
had I both, should fall, If thou for-

Matth. 16. sake me Lord! On the Crossthy Difciples left thee: Jet me never! If temptation carry me away, look after me, do not leave me! I dread Aposta-

Heb. 10, which, even they Blood, thy Crofs cannot or will not fave me! How frould it, when I rebuild Thy Crofs land

Trample thy Blood?

Rom. 7.27 fins nail'd thee to the Cross, Corruption Rivers me in my fins. The Devil never wants a Hammer, whil's God hath a World; nor hath a Main to

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to feek, whil'ft man hath a Heart ! O Lord I have one, and a Forge of Jer. 17. 94; wicked devices and lufts in it full of all damned cheats and deceires ! From a Tempel then of Tempration From the Gulph of Spiritual Defertion; From the Precipices of final Apoltacie, by the Vertue of thy Cross Deliver me! And from my felf, above all; and my Heare (above all) in my felf; Deliver mengood Lord I I fear Precipice Galph, Tempest, but the Forge above all. Without whole Work and Wiles, the Devil doth in vain Tempt; God will not Defert me, nor shall I defert God. And Corruption and the Flesh that is there, I behold with most horfor as the Anothe in the Forge: Upon which the Devil and it, Hammer, Fashion and beat out all their Works! What will keep me from the Vertue of thy Cross, and my Blis Lord Jefust That hath (and let it ever have) my Fear ball along

9. And how doth my Blood Boil in my Veins, to fee thy Crofs robbed of lore impleates Vertue? We or proChriston or proChriston of the land Rage for thee! Jefus I &c. am full of Indignation for the Af Naz.

O 4 fronts

fronts and injuries done unto thee! To fee thy Blood Spile or Scorn'd! To fee thy Paffion, Forget, or Abufed! Thy Love, without Memory, or Value! Thy Pains, without, Belief or Remorfe! Who can, who should, endure, O Christ, to see thy Gross made the Devile Standard! Without the Church.

1 Cor. 1. vils Standard! Without the Church, a

Stumbling-block, and Rock of Offence; Within, an Idol, and Tree of superstition! To see thy Wounds (shelters for sinuers) turn'd Cities of Refuge, for sins! Thy Merits, their San-anies! Thy Blood, their Life! Thy self, their Patron! Thy Passion, the

Rom. 6.1. the Milk of all Abomination! Thy good Thief made the greatest Robber of Mankind, By occasioning our presumption to go on in fin; and thy Pitty

Principal to the Robbery !

And in the strength of these VillainConsidences, and blasphemous Inferences from thy Cross, Who can consider without Anger what is done in
thy Kingdom? What Reeds are
made thy Scepters? What Chaires,
thy Thrones? What Tricks thy Orders? What Rudeness, Thy Service? What Miscreants, Thy Worshippers?

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Chippers? What Wild fire Thy Zeal? What Shames, Thy Glory? What Ends, Thy services? What Lunacies, Thy Revelations? What Prodigies, Thy Dictates? VVhat Language, Thy VVord? VVhat Prayers; Thy breath? VVhat Devillishness, Thy Spirit? VVhat Stirres, Thy Motions?

All Wickedness done In thy Name; To thy Glory, By thy Warrant; and most under the Seal of thy Cross. By those who wear thy Livery, Pretend to thy Service, and Profess for thy Honour; Seem to defire to Know nothing but thee, and fee themselves crucified as Meer mortified Men, who feek nothing less than themselves; yet Tear at once, thy Laws and Limbs, Pull down both thy Cross and House, and Lay together thy V. Vorship, and blood, in the Duft!O Jesustchat didst whip the buyers and fellers out of thy Temple ! VVhere is thy Zeal for thy Church ? for thy self? For thy Fathers fake? That canst see, and yet suffer these Injuries to thy honour, and blood? VVhen Indignation Kindles in thy poor servants foul, at so great Indignity; how is it, that Wrath flames not out 104

16.

Joh. 12. cause thou art Jesse! Louist to save,

27. Louth to Destroy! waitest our Repen-

tance, wavelt thy Vengeance!

Spirit of thine, O Christ! Thou hadst it on the Cross, and keep'st it on the throne! Where it appears it doth ra-

Luk. 23. throne! Where it appears, it doth ra-34. vish me. In thy Lips! Prayest thou. 30h.19.28. their Pardons that are shedding thy

Blood! Thirstest thou their salvation, that are Butchering thy body! In thy Arm's! Stretch'd out to Embrace all on Earth; and therefore Strike not, though

Can. 4. 9. in all the Power of heaven! In thy

Eyes! As thou wast, with one of my

Mothers, I am Ravished with one of
thine! Thy Fury frights me, O Lord!

Thy Favour is that One. The Eye, with

which thou did'A Look at the poor Eu. 23.43. Thief, and give him both thy Pardon Joh. 19. and Paradife ! The Eye by which thou

did'st Look at thy dear Mother (and amid'st all thy Wounds) choose her a Guardian, and have her in thy Cares! The Eye by which thou did Look at

Joh. 19. the dear Disciple, and Adopt him of Eph. 5.25. Thy Servant, Thy Mothers Son A The Joh. 12. Eye by which thou didst Look at poor 22. Sinners to be saved, a Church to be

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Bought, and World, to be ransomed? But in thy Heart : O! what an Appa-rition fee I there? Through the bloody Main Lat. door of thy wounded Breaft, a House full of nothing but Goodness, Pati- Joh. 19: ence, Pitty, Mercy! O what a Perspe-24. to fee the Prospect of a poor sinners patent mifole Delight, a Heart full of Grace and bi vifcera Favour in the Breaft of a Teffes (a Samper vulne) viours Heart!) From that Heart, with "a. that Eye; O Christ, behold the affli-mina coreted Mother (thy Church) and thy poris padear Difeiple (her Child) bleath Com sent mibi : fort to her, for whom thou gavelt arcana cor-Blood ! And to Him, who is the Son dis patent of Her Comfort! Make Peace betwirt wifera Mother and Children , where there dia, Aug. . should be Love. Let them live by One Mar.c.a. Spirit, that are bought with One. Blood! And no longer be one anothers Cross, but bear one anothers Burthens.

Dart, Lord, from that bleffed Eye of Pitty these Favours on the Face of that:
Bleeding Body! And with thy Arms.
(Nail'd once to a Cross, now Extended Act. 20).
on a throne) Embrace Her, and Up- 28.
hold Her in Life! Advance Her Throne, I John 132.
for Whom thou did'st Endure Thy

Pfal. 8.3.

Heb. 1.2.

Cross! O thou, who didst, with thy fingers, work Heaven and Earth, and Upholdest all things by the word of thy Power, VVhom the VVorld treads under foot, take thou, into thy Arms. In thy blessed Arms, O thou Omnipotent, and All-Merciful Maker, and Saviour of the VVorld! In thy blessed Armes, I leave the wounded Mother, and at thy Feet, I lay the bleeding Child!

Jesu! Nourish these Holy Passions in me, which my Heart hath conceived, and my Tongue now Bronghs forth before thee! Let thy Holy passion ever Breed them in me, and thy Holy Spirit Nurse them for thee! Even by the Merits of thy Bloody Passion I beseath the, Amen, Amen!

A Service Eucharistical, or Preparatory to the Holy Communion, for Saturday, or other Day.

Morning Prayer, Pfal. 26. 74. 146. Leffons.

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Evening Prayers Pfal. 55. 67. Leffons.

\$ 2 Chres. 30. 2 Mat. 26 to ver. 46. | 2 1 Cor. 11. of 10

S 1fa. 55.

1. Prayer, Before Coming to the Hely Communion, Acknowledging and Deprecating our Unworthiness.

Lord! I am every where in thy presence, and under thy Plange. Eye, and therefore should be Pfat 143 prophane no where: But thy special Prefence, and Face, is in thy Temple, Pfal. 100.3 there therefore I should be more Holy. And thy Chair, and Seat, is at thy Table; there, then I should be yet more. Even the Angels are not Pure enough Ifa. 6,26. for fuch a Heavenly Presence, how then shall a poor finful mortal man appear at so High and Holy a Service? How shall I dare to Communicate with thee, that deserve not to Come before thee ?

Lord! Since I cannot come (as I should) Pure I will endeavour by thy Grace to come (as I may) Penitent! I will be more Humble, because less holy; and more Wash'd, because so Jam. 1.23. Filthy. And, O Lord, give me Grace so to come. Let me Look over my life in the Glass of thy Law (let my Conscience help me look) and make me Wash with my Tears, what is polluted in my ways; and Cleanse in Christs Heb. 9.14. Blood, what I wash with my Tears ! O Lord, in a bath of this Water warm'd 1 Joh. 1.9. in that B'ood, flowing from a finners Acts 1.27. bleeding Heart, and Saviours Bloody 16.14 Side shall I not be Clean if I wash? Pierce my heart, O Lord, that I may Repent; open my heart, that I may Believe; that I may fo wash and be clean! Though I did not live, let me believe aright, and let me Love whom I do believe. Thee, O God, Futher of our Lord Jefus Chrift; Who did'ft Send thy Son to shed His blood, and Redeem me! Thee, O Son of God. who did'ft Come and shed thy Blood Apoc. 1.5. to make a Bath, and Heal me! Thee, O Holy, Spirit of God; by whose Grace and Work upon my heart, I come to have the benefits of that

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Blood! And whom I love, let me not Grieve; Lord, let me no more Offend there. Let my heart be serve thee, Resolved to Please thee: And do thou accept me, Father, Son and Holy Ghost. Amen.

2. Prayer Before the Holy Communion, To be Pardoned, and Prepared for it

Ear Saviour, that hast given thy Flesh and Blood to be my Meat and Drink; and now Invited me to those Heavenly Dainties Who am I (woful and wicked wretch that I am) that I should dare with my unworthy hands to Receive those High and Holy Mysteries? Originally unclean; Altually defiled; and Even fince my last Coming and Communicating (for all my Vows and Protestations Before Thee ) again and again Polluted. In these straits and stresses of spirit, how shall my soul be farisfied? If I come not at thy call, I rebel against thy Mercy: If I come, I trespals upon thy Purity! O my God! I will not Stand out a Rebel, but rather Fall down an humble Supplyant before thee, I am guilty

guilty, Lord Pardon me! I am polluted; Lord Purge me! Though guiley, though polluted, Iam Thy Ransomed foul. Dear Redeemer, Save me ! Let the Merits of thy precious Blood; cleanse me from the Guilts upon me! Let the Graces of thy Holy Spirit Sanctifie me from the Stains within me! Let the Sighs and Tears which come from my bleeding Heart, wash off those blots by vertue of that Precious Blood! Let the Cries and prayers, which now come from my Believing foul, obtain those graces from thy Holy spirit. True Repentance and Humility, a Lively Faith and Charity, with all those holy and heavenly Thoughts and Affections, which may dispose, and prepare me for thee! By thefe, fit my foul for thy felf, and my body with my foul to be an holy Houfe and Habitation for thee. Let thy holy spirit, and body Enter into me! Come Dear Redeemer, come to the price of thy Blood, Sieze thine own and fave me! possess my soul, feed me, and preferve me! Hereafter, let me have more Grace then to grieve Give me care to keep my Body (Thy Temple) more Pure from fin and Holy to thee; and my Heart (thy Bed)

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Bed) more clean from luft, and Undefiled, before thee! In the Strength of thee the Living Bread, let me grow more able to serve thee! And by Vertue of so near an Union, and Communion with thee, let not mine, but thy Holy Spirit from henceforth, Lighten, Lead, and Enliven me! That I may Shun fin which thou hatest, and daily Do those duties of Devotion and Charity, which please thee. So let this Holy Sacrament at once feal to me, thy mercy, and my glory. Where I shall for ever Communicate with thee in perfect Purity and felicity! To that Happy Communion by thy grace, Dear Saviour ever Prepare me! and Now for > Holy Communion with thee! Amen! Amen! Say Amen Lord Jefu!

3. Prayer At our Comingtio to the Holy Communion.

Didft thou not Invite me to thy Holy table, O Lord! I durst not Come. Now thou Gallest me I dare not Keep away! And yet, when I do consider, Who, and What, is Here, I fear and tremble, to come. Thou O Lord! art a Holy and Dreadful Majesty, and

fo thy Mysteries be. Holy Bread and Holy Wine; a most Hely Body, and Ad. 20.28 Blood. (No taint in his Blood who is Heb. 7.26. God and Lord as thy Self) the Lamb of God, Immaculate, Undefiled, Without Spor, All-pure (most High and Holy!) But alass! I am Unclean, Unclean, Unclean! Originally, Actually; (Every way) In Heart, Hand, Lips (Every part) throughout, Childhood, Youth, Man-have hood (Every age; ) most Unmorthy to ther Approach a Presence sopure, who am mens fo unholy!

> True, Lord! But I Lament my Uncleanels. I Reneunce my own Wor- bion, chinese I come, nor because Worthy, hold bul Weedy ! I come; tobe made Clean heart and Worthy AThat body and Blood can Praise make me Clean (it is my Saviours !) His nefic Merits can make me Worthy (They are Myf thy Sons! And here is a Conveyance of is in that bleffed Body and Blood (it is thy great

Sacrament!)

Lord! Think me Worthy for His fake, and Make me Worthy for thy to th Mercies fake, by my Coming! Give amon my fine thy pardon; my Soul, thy Grace; my self, Thy Acceptance in thy Beloved And What thou do'ft Fall Convey, Stal to me, by What I am to Thou

Ephf. 1.6

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Receive from thee, the Blessed Body and Blood of Jesus Christ our Lord.

Amen.

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4. Prayer and Thanksgiving After Receiving of the Holy Communion.

DArdon, O Father, thy poor Chid Pather Errors and Infirmities, which have past in thy Holy Service, whether Before, or In, or Since the Sacrament. And in, and for the precious Blood of thine Holy Child Jesus, of which I have had the Holy Communion, Seal me my Pardon's And behold accept thy servants from a heart fully of thy Love, Pouring out Praises to thee, for the Inestimable Benefits Received in those High and Holy Mysteries! What am I, O Lord or what is in me, that thou shouldest do this great honour and favour to me? I am

tis thy House, and thou hast taken me to thy Table! I am not Worthy to stand we amongst thy Saints, and thou hast made me set with my Saviour! I am not Worthy to Come before thee, and

Unworthy to touch the Thresholds of

Thou hast been pleased to come Into

me, and make my Heart, thy Throne! I am not Werthy to Est the bread of Men, and thou hast given me the bread of Angels! Yea Lord! The Angels hunger, but have not this bread! What they Admire, Thave Received : Whom they Adore, Thave Entertained. Body and Blood of Jesus, their Mir.

1.Pet.1. 12.

Eph.s. 30.32

Mercy !

rour, is my Meat. Christ and they are Eve Two; but I, and my Saviour are On! Flesh of his Flesh, and Bone of his Bone. One Blood, one Body, O-Unspeakable Mystery! O Incomparable

Lord, I beseech thee, since of my felf I cannot enough Praise thee, make me fome way Worthy of thee! Let my Hands which have Received that Bleffed Body and Blood, be henceforth Sacred, and do no deeds that may offend thee! Let my Lips which have touched those Holy Mysteries, be Hallowed from all words that may difplease thee! And let my Heart the habitation of my Lord and Saviour, be hereafter Holy, and no vain thoughts

Jer. 4.14. lodge within me! As I am one with him in Body and Blood, let me be one in Spirit. The spirit of Wisdom, Love, and Holiness; truely to Know thee,

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Serve thee, and Cleave unto thee! By the blessed Sacrament of His Body and Blood, Convey it to me! Confirm it in me! Let it be to my Sand the Signet of thy Love, and Seal of thy Glory. and Even, for the Precious Merits of that Blood and Body, receive me to it, beseech thee, that I may be one in are Everlasting Union and Communion which thee, for Jesus His sake. Amen, Amen.

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A Thanksgiving After the Communion, fit for one Devoutly affected at it.

Let Hou that haft given the Bread of nat Heaven to feed me, O give me the tongue of an Angel to praise thee! ay O Lord! the very Angels are not ave al-ifbleffed with fuch a Bread. O! What an high Mystery and Mercy is this, that my Saviour is my Sustenance, and he their Maker my Meat! The Body and Blood of Christ the eternal Son of God, to be in an Holy Communion Earen and Drunken by the mouth of a Mortal man! O the infinite Condescending Goodness of a Gracious God, to make my humble heart the habitation of his Holi-

Holinels! To Come to me, Enter in me, and become One, not by Reconciliarion onely, but Heavenly Union and Communion with me! O miraculous 11. nion! O Mysterious Incorporation! O happy Soul that art so near to thy Saviour! O Bleffed Saviour, that art fo near to my foul! O Wretched foul if any thing be too dear with thee for fuch a Saviour! That wouldst not give thy body and blood for his truth: that wilt not give thy life to his Glory! O Lord! let my foul, which by Thy Sacrament, is made so happy; by my fin, be never made, so wretched! Thou that haft Entred thy Body and Blood into me, by thy spirit, take posfession of me. Guide me, Lead me, Command me, Rule me, Move me, Be thou the Spirit of my foul, and foul of my body. Let not the Flesh, World, or Devil henceforth have any Power in me! Live, Olive thou in me, O Christ in thy Earthly House, and let me live for ever with thee in thy Heavenly Habitation! Even by the Merits and Vertues of Thy Precious Body and Blood, sweet Jesus my dear Lord and Saviour; I beseech thee, Amen. Amen.

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## An Holy Rapture, to be faid by One Having Devontly Communicated

OLord! Where thou dost dwell is Heaven: Heaven then is not this day more Above me, then Within me. How then shall my fingle foul Honour thee! and my Tongue Extol thee, who hast made for thy servant a Double Heaven! O Lord! Let all that is Within me, and all that is Without me (Mind, Heart, Tongue, Hand, all) favour of that Heaven that is within me, and fet forth thy Glory! And do thou, Who this day hast Conveyed Heaven into me; at my last hour, Convey my foul into Heaven. That what is here wanting in thy due Praises; I may Pay there in Everlafting Hallels-Even fo Lord, Glory be to thee 1Sam. 9.7. jas. for ever, for the invaluable Favour and Honour thou hast done to thy servant! For the Unsearchable Riches and Treaet sures, conveyed in thy Sacrament; ey ven the bleffed Body and Blood of Jefus 10 Christ my dear Redeemer, and Lord 15 and Saviour. Amen, Amen. ır

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Meditations for the Holy Communion, upon I Cor. 11. 24, & 25.

The Eddy Community.

Do this in Remembrance of me.

O!] But for thee, Dear Jefus! I had been Undon for ever! for thee then, and for Manb. 18. thy sake, what is it which I should

EI. not do?

I Sam.

there is Authority enough in thy Love, for me to do what thou shalt Please. Speak Lord then, Thy Servant heareth, what ever thy will is, that will I do.

3. Since thou would'st have no Flesh but my Bodies. I will have no Will but thy Souls. What is thine, shall be my Heb. 10.5. will, O Lord, and Done which thou

wilt have me do!

4. I dare not say so to any man, O Lord, (though never so Godly, so much thy Man:) His will may have Error for Guid, and Ill in Company: But, O Thou Hely One of God! Thy Mind knows no Error; Thy Will no Obliquity. I dare do whatsoever thou do'st will!

5. Dare do? Dare not but, do it!

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If thy defire once come out in an Injunction, and thy will be fignified by
Command; not only upon my Obligation I ought; But must upon my Mat. 17;
Allegeance to thee, the King of the Acts 3.23.
Church; and Soveraign, as well as Saviour of my Soul, I must not dispute,
nor delay, but do; and therefore ought,
nay, must do,

This.] For Lord, what is it, thou wouldst now have me do? Is it to climb a Cross, to undergo a bitter A& 21.19. Passion? Even for thy sake, I should not think much to do that, Who hast done more for mine. What then, when it is not so much as this? Not to go to a Scaffold, but come to thy Table? Not go to a Grave, but a Feast? Not to

2. And what is that I am to Eat and Drink? Bread of Affliction, and Water of Adversity, which flag my spirits? No dear Jesus, but Bread and Wine to confirme, and comfort my Heart, Not a Confessours Bread, (Tears) nor a Martyrs Cup (Blood) but a Saviours Fare, (Blessed Wine and Bread) yea in them, (what both Is, and Makes, Blessed) the Body and Blood

Bleed or Burn, but so Eat and Drink? not to Suffer that, but Do This.

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of Bliss! Dear Jesus, Thy Holy Body Joh. 6.48, and Blood ! Meat and Drink that doth both joy my Heart, and fave my Soul; 530 540 Bread of life, and Well of life. Of that, \* Cor. 10. O Lord, I cat in thy Bread, and drink of this in thy Cup, because thee in 16. both, Who art Lord and Bread : Well and Lord of Life : Was the Passeover a Feast, and is thy Supper none? where no four herbs, but Natural and Celeftial freets are ferv'd in at the Feaft? If that be thy Command, O Christ, I am a Rebel as much to my Good, as thy Law (a damn'd rebel) if I do not

This ! 3. And a Wretch if I do not all, but bate thee Half of that, I am not 1Pet. 2. Saved but by thy Body, I shall be dam-24. Heb. 9. 12, ned without thy Blood; I can want 31. neither Blood nor Body, for my Sacrifice, and shall I not have them Both

in thy Sacrament? Didst thou Offer thy Blood for me on the Cros? and shall I not take the Pledge from thee, at thy Supper? Doft thou give me a Title to thy Blood, and shall any keep me out of my Possession Rob me of thy Mercy, and my Right, of no less then

the Price of my Redemption? Dost Eph. 1.7. thou give me the Purchase in thy

Blood,

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Blood, and shall any deny me the Seal in Thy Church? \* Thine, O Christ! how is that Church Thine, that dare be Martyrii guilty of so great a Rebellion and Rob-poculum bery? To Violate at once, thy Will idoneos faand Seal? to Steal at once thy Cup cimus fi and Scepter? Against thy Testament non eos † and Will, Thy express Will and Or-bibendum der, to do that, can there be a bolder, a in Ecclifia greater Rebellion? To take the Cup pocu um from thy People, and the Scepter out Domini of thy hand (to deprive their Souls of jure comthy Blood, and thy felf of thine Au- onis adthority) can there be a viler Robbery? mittimus. And, to confess the Fact, and justifie Cypr. what is done, (\* O thou King of Heat Papone-ven and the Church!) can any Hand a re enim gainst Thee be more high, or act more justificavile? What then shall I do, dear Je-tiones fus, when and where, I cannot do this? Domini where, though I beg, I cannot have hoe idem thy Cup? Shall I take Half or None? facere

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od,

fecit Dominus, quid aliud est quam sermones ejus abjicere, & disciplinam Dominicam contemnere, nec terrena sed spiritualia surta & adulteria committere, Dum quis de Evangelica veritate suratur Domini nostri facta & ve ba & corrumpit, atque adulterat precepta divina. Cypr. Fp. 64

Sine grandi facrilegio fieri non poffe - Gela fius.

Licet Christi-Hoc non obstante-Licet in Primitiva Ecclesia-Concil. Constant. Sub pæra exconmunicationis Presbyteris prohibetur sopulo sub utraq; specie communicare. 1 Kings 18.12. Rcv.3.15.

O Lord, that art not for half a Service, thou art not for half a Sacrament! Thou that lookest at that as none, wilt thou accept this for any? And have not they just ground to fear that do but half of this, that (when all is done) they have done nothing? Because by thine Authority and holy Institution, and the Practice of the Prismitive and purest Church, it was not ordained, nor used, so to be done. Dear Jesus! Pitty the People that endure this injury, and either seek not or find not ease, from so great a Tyranny!

And justifie thou their cause, O Christ! Who for their Saviour, and their Sauls sake, do not give the right hand of fellowship to those, who thus rob thee of thy worship; separating from their Service, who divide thy Sacrament: Because they dare not own what those usurp, a Power to alter what thou dost institute. Nor feal what they decree, an Att confest against thy Ordinance: Nor do what they enjoyn, a Violation to thy holy Seal, and Sacrament! How shall I Body with them, that keep thy Blood from me? How shall my Soul unite with them

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them, who exhibite to me but half a Saviour? Shall I not withdraw my felf whole from them, that will not give me the Sacrament entire, but half? If they deny me thy Cup, shall they have my Communion?

O Lord! How should I Communicate with them, that take (as my understanding from thy Service \*, and thy Scripture from my † Eyes, so) thy \* In an Cup from my Lips.

If that, thou Commandest upon my Tongue.

Obedience, without thy Curse, I can-forbidden.

not do other, that is, not to do

This!

4. Do this.] And see you do it not: what language is this? Leave this half Undone! Who dares thus contradict thee O Christ! Is he thy Vicar or Master, that dare do thus? Is it the Piller of Truth, which thus pulls down the Piller of a Sacrament, (a Pillar of Salvation?) takes off thy Blood, the Cement of that holy Piller? And so pulls (if not all, at less) Half down?

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Shall I satisfie my Conscience with Wit? And first devise, then believe, Per Con. The Blood is given in the Body? But in comitantithe Eucharist, thy Blood is given as am.

P 3

Shed

Mat. 26:

Shed, not Kept; poured out not contained In the Body! And why then should any have the Cup, fince in the Body is a conveyance of the Blood? Did the Apostles onely take the Cup? Then Laity must not eat the Bread; and so be cut out of the Sacrament of Salvation, both Body and Blood? Didst thou not foresee this, O Lord! and therefore lay of purpole, not Eat ye all; but Drink ye all of this (to shew that none are to be excluded from the Cup? ) By thy Grace then I will never do that; As thou appointest, I will observe and do this.

16,27.
-- Non Edite omnes, pravidente
Domino
quod de
Calice, &c.
Bux, Hist.
Domin.

Mat. 28.

Bux. Hist.

Domin.

Circumstance, but the Substance of the Command. Nor Place, nor Time nor Number (is confest;) for then only Twelve should Communicate in an upper Room, and at Night: nor Gesture, then, if Accidental too (though evident what it was) the Church hath power to Appoint it, and I may with good Conscience observe her Appointment: and though neither so, nor so, yet do this,

In Remembrance.] I blush Lord! to see my self need thy Memento for

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this. Have I a Cheft for the Trash of the World, and no Room for thee, my Heavenly Treasure? Memory for what I list, and none for what I should? Thou hast so done thy marvellous Works, Ps. 111.14 that they ought to be had in Remem- 1829.6. brance, O Lord! And O Thou, whose Name is Wonderful, and all thy Works as thy Name, and in this, above all thy works, can I ever forget Thee?

2. Can I Forget my Self, so much? That do not breath a minute on Earth, or out of Hell, without Thee? If I forget Thee, O Jesus! Let my tongue cleave Ps. 137.6. to the Roof of my Mouth! Let my right Hand forget her cunning! Surely that Harp had never known the tune of Joy, nor Hand had ever to do with Harp, hadst not Thou put a World (all out) in Order again, and set all in Eph. 5.19. tune?

7. And is that all, when I owe a Thousand lives unto Thee, to require not my Body, but my Mind, to say, Remember? Not to suffer Death, and die for Thee, but to forbid thy Memory to die in me! Will I wear a Deaths head in a Ring to preserve alive the memory of a Dead Friend? And, O Thou Loving, and Blessed above all

P 4

Heb 9.4.

Beloveds when thy Passion is engraven by thy own Hand in an holy My-Re y, for my mind to wear, shall not the Ring be on my Finger? shall not my Heart keep, and wear thy

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Ring? 4. But is that all, Dear Jesus! Is

that all I am to do, to give thee a Memory? Surely then it must be the Joh. 6.32. best of all. O thou Manna, that camest down from Heaven, a Golden Pot must keep Thee! My Soul must have most Precious Memory for thee! Quick, not Dull; Humble, not Bold; Tender, not Hard; Active, not Contemplative onely; (that's Leaden, Brazen, Iron, but Silver (at best) and Reprobate (at worst:) The Memory which moves all good affections to thee, and promoves all good Abilities for thee, that's the Golden Pot must keep thee! So thou wouldst have this Memory, because it will mind, and do all Duty; admire and love thee; obey, endure, do and suffer for thee. It will establish Faith, excite Repentance, enflame Charity, maintain Constancy.

O Thou Mirrour of the Godhead, Heb. 1.3, 4 Beauty of the World, Excellent above Angels,

Angels, High above all; Lord of lords, King of kings! Those are thy I Tim. 6.

Dues! and Holy Memory is a Stare-15.

house full and rich to pay all; therefore thou sayest Remember me! I cannot but Believe, Repent, and Love to the last, if thou be in Mind; If I Deut, 325 fail Payment of any Duty to God or 18.

Man, it is because thou art out of my Memory! But to thy Memory, dear Jesus! What is it I should do? O Lord, thou would have me do this,

7. In Remembrance of Thee.] Thy Passion; that, that must be in my Memory; and thee I must Remember in that. Thy Sacrament then is an Obelish to the eternal Memory of thy Cor. 13.

Passion. A Pyramid of everlasting date, set up in the Church for a solemn Memorial of thy Death. And Lord! so oft as I neglectit, what do I but pull down they Pyramid? And bury thee and thy Merits (as the Jens did thy Limbs), but in a worser grave (not in a garden) but desert (a grave of ob-

2. And what, Lord! Shall I remember, of thy Passion? What? But that thou, the Eternal Son of God,

P 2

livion?)

wast made Man to endure it: Moved by meer Love (Infinite Love) to undergo it: And I (wretched Creature) finful Son of Man, the Man that Cansed it: who else had been for ever a miserable and damned Man? And thus, did infinite Wifdom, Mercy, and Power in God, wonderfully work the Salvation of Man! This ineffable Mystery of Redemption, by the Miraculous Paffion of the Son of God, which thou didft suffer thou wouldst have me, Remember! And Thy Sacrament is a Monument to last as long as thy Church; that whilft I have Life and Soul, I should perpetuate and preferve a holy Memory of my Saviour.

And what a Wretch am I, that have need of such a belp to my Memory, and Spar to my Duty, as both a Commandment and a Sacrament for both? It casts reproaches on me, O Christ! that thou should give thy Body for me, and I scarce give my Mind to thee? That I should have so great a room in thy Heart, and thou so hardly get any in mine? That thou should be more ready to bleed for me, then I to think of thee? Dear Jesus!

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That didst empty all thy Veins for me, shall I not find a Vessel to preserve thy pretious Blood! Do I not spill what thou didst shed, if I let it run out of my Memory? Yet art thou put to it, to find me both Blood and Mind; Andwhen thou hast done all that, out of Remembrance of me (lest it should be forgotten) ordainest a Sanction and Sacrament; and sayest, Do this in Re-

membrance of me;

4. But more Wretch I, if I do not fo do, and remember! For Lord! If I do thee Honour, dost thou not do me Favour for it? If I give thee glory, is it more my Duty then Felicity to do it! Ifthy Sacrament, isit not my Emolument? Receive I not great Honours in it? Reap I not good Benefits by it? Conveyes it not the Blood- Concorpo-Royal of Heaven into me, and am 1 rei, connot Kinsman, Brother of GOD, an Basil. Heir and Prince of Heaven, by vertue of that Blood? Is not the Godhead Col. 2.9. Bodily in Christ? And is not his Body 1 Cor, 10. Mystically in me? And I near akin 16. to God by the Communion of that Body? And can he want Demeans, Pfal,2182 that is such a Prince? Is not the Earth Mat. 28.18 thy Gife, and Heaven in thy Power,

Mar. 26.

Heb. 1.2. Jesus thou Son and Heir of all? And Eph. 1.7. have I not thy Spirit, thy Flesh to 2 Cor. 1. pledge for all? The Conveyance feal-Rom 8 32 ed in thy Blood, and thy Merits I Cor. 3. made over and affured in thy Body? 21,22,23. O Lerd! I am so much concern'd in Honor and Estate, to do what thou

doft command, that if I do confider my felf, I shall do it to thy Memory, in Remembrance of me, as well as thee.

26. 5. But what Lord! Must Iso do? Credi falubriter po. Believe thee Prefent in thy holy Sareft,invecrament? Upon thy Word, I do. But, Rigari fa-Determined in a Natural and Corpore-Aub iter al way of Presence? for thy Word, I non poteft. do not. \* So thou art in Heaven, and Lumb.

Ad. 3. 31. wilt be to the great Day; Not on Earth, fo. This Remembrance teacheth me that Absence. If so present, I should see Thee, not remember Thee! Thou are glorified in Heaven, Thou wast Crucified on earth! Its this,

I remember.

I remember, but do not effer Heb. 9 2, this. That thou didft once; I com-5,6,28. Heb 9 24. m morate, not reiterate often. The Col. 1.20 1 Cor. 11. Propitiatory Sacrifice is thine, the Encharistical mine. That was on the 36. Crofs, this is in the Encharift. This I do that I Remember the Memory

of

of that I offer, the Tragedy I do not act. What was in Sacrifice, is here in Sacrament. This is all that I do, and need to do, and can do, if alle in Remembrance of thee!

So then my Soul and Body, have both to do in this Businesse of thine; But my Soul, more then my Body. My Soul is chief Minister to wait upon thee in this Mystery; My Senses but Handmaids to wait npon my Soul, Sight, Touch, Taste, Smell, all, to bring thee more to my Mind, and reach thee better to my Memory.

Thy bodily Presence makes a true i Cor. II.

Encharist: Mine (if Mind be away) 29.

to me but a Mock Sacrament; To i Cor. II.

thee but a Mock Service, and will

convey to me a real Judgment, but a

Mock-Salvation. What I do, is to no
end (without form and void) if not
with a Mind devoutly busied, as a Body well-devoted, and all done, in Remembrance of Thee! Naturally, I
may do samething, and see some Body,
but Sacramentally, nothing, if I discerning thine!

7. Something then is to be done before I do this. I must get an Holy Appetite, before I Eat and Drink (which

(which is by Repentance) And bring an Heavenly Mouth to the Mear, (which is my Faith) And much is to be done after this. I muft digeft it fo in Conscience as to get good Spirit by it; and gain such Strength by the digestion, as to walk more holily, and grow better, for it; elfe, what do I, but deform thy Body, and defile thy Blood? That must raise my thoughts and affections to the Memory, this keep them up. As I must do this in Remembrance of thee, I must do that in Remembrance of this; and what is done, not forget I have been doing; and put thee after, out of my Remembrance!

Mot neglett it, lest I neglect at once my Saviour and Soul! Not do it as an act of Compliance with Time; or as a Due more to Custom then Confeience (which is as ill) Nor in a rude, unhallowed, unprepared, irreverent, bold Carriage and Confidence (which is

worse then a neglect.)

Jesus! Give me grace so to do!

So to remember thee on thy Cross,
Lu.23.42, that thou mayst not forget me in thy

Kingdom! So to remember thee

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at thy Table, that thou mayst re-Lu.23.30° member me on thy Throne. Where \$12.30. Commemoration shall be turn'd into Vi-1 Cor.13. fion: Where I shall have not Sacramental, but Beatifical Communion; Where I shall not wear thy Ring, but see thy Face; Not remember thee, but Behold thee; Not in Faith, but clear and full Fruition! Even so te it, O Lord! feed me to it, in Faith and Love; and seal it to me in Spirit and Conscience! Lord! Thus have me, and set me have thee, for ever in Remembrance!

## Directions about the Holy

Communion.

1. How to prepare for it.

N Wednesday before, read the Penitential Service.
On Friday, the Service on the Passion.

On Saturday, the Service Prepara-

On Sunday, some of the Scripture-Lessons, with the Prayers proper for it, and the Meditation upon it

2. Touch-

2. Touching Self-Examination, neces-

1 Cor. 11. You must examine your self touch-28. ing your Faith and Life.

> 1. Your Faith is right, if you believe concerning God and his Church, according to the Rule of it, comprized fummarily in the Apostles Creed, received by all Christians.

1 Tim.1. ceived

2. Your Life is right, if it agree with the Rule of it, the Law of God, comprehended in the ten Commandments. For finding of which,

Commandment, and the Contents of it; what Duties it requires, what Sins it forbids; and then ask your Conscience, how you have discharged your self therein.

dinem Decalogi institutum. Mol. 1. com. de

Fuxta or-

2. Where you find upon just Enpart. apud quiry, that you have led your life acipsum. cording to Gods Law, in Piety to
Rom. 77 God, or Charity to Man, thank God
Ps. 1915 for his Grace; where you find that
Lam. 3.40.
you have fail'd, ask God for his Pardon.

3, And because none but Penitents can ask, and have Gods Pardon; and Contrition is the Rout, and Confession the

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the Branch, Amendment of Life the Fruit of Repentance, and Satisfaction the Perfection of that fruit, and Evidence of that Amendment, Look therefore carefully to all; and

1. Touching Contrition.

IT is the Bleeding of a Soul, touch'd with Remorfe for Sin: And (if of the Act, 2.37. Bodies) much more care must be had of the Souls Blood; That is bleed,

1. Wifely. For doing ill, not well, (That were to let out good Blood, and

keep in ill \*.)

\*- - Pienis

2. Kindly. Even for doing ill, as tet fidei. an Offence to God chiefly. Not so - Seipsos much for the dread of Damnation, as execrantur, the displeasure of his Goodness. fecerint.

3. Rightly. For the Sin which hath Tert. de done more displeasure to God, and poenit. in chief in me, moft. That's to strike Ethnic. Pial. 51.4.

the right Vein.

Ezra 9. 6,

4. Freely. The Heart must bleed for 14. all, and that above all. Water must pf. 51.14. not be wrung out of the Eye, like Fire 1 Cor. 15.9. out of a flint; but (if nature stop not the Pfal.6.6. course) flow as from a full Fountain, Mat. 26.75, Luk. 7.38. Naturally and plentifully out. Yer, Joel 2.12.

5. Temperately too. Not bleeding Mat. 27.4. to the Death of Despair, but so, as 2 Cor. 7.10

Jer. 18. 8. Mercy and Help. (The forrow being to drown Sin, and not the Heart.)

Jer. 13.17. To that end, God bath given the Lam. 2.18. Soul, as the Eyes for Sinces, to let out the Waters of Grief, when they swell

Pfal. 39.6. about the Heart, and are ready to overwhelm it; So a Flood gate in the Mouth to void them, and prevent an inundation of Heaviness,

> And as tears spend grief by the Eye, Confession puts it out at the Mouth. Of which is the next Enquiry.

> > 2. Touching Confession.

OD being the Majesty whom Sin Pla. 51.13. I offends, of him Pardon is to be 1sa.43.25 fought; and Confession, the way to 1 Joh. 1.8. find it. Without which we feem either to need no Pardon, or not to feek Jah. 20 23 it. And God being pleased two wayes 2 Cor. 1.10 to give Pardon, Immediately by 2 \* Vice Dei qui thefan. Power Imperial, in, and of Himself; and Mediately by the Ministry of Man, rum in os delegated \* by him to seal Pardons posuit hein his Name, and the Souls Peace; minum. 15am. 7.6. Hence Man also hath two ways to make Confession, or speak his Guilt to God: One is, to Pour out the Soul into med him! Beta

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into Gods Bosom, by having an immediate Recourse for mercy to God himself; the other is, into Gods Ear; Betaking our selves for Ghostly good — Fiet, and comfort, to some Man of God. passors, And as in some cases, there is great wet points Need; so for sundry Causes, there may nam pabe much Prosit of this.

Bore—

Bore—

Bore—

1. In a Storm of Conscience, its not Zanch. in safe to be without a Spiritual Pilot; I John 1. lest, for want of better Direction and Job 33. help, the Soul be swallowed up in her 23,24,37, own Deeps, or sunk, under some Gust 1sa.50.4. of temptations, as God knows many James 5. daily \* are.

2. Or, if the Mind Fluttwate, and beris taeicannot rest satisfied in her Spiritual tus, qui Estate, its dangerous not to seek a posses sibe-Guide of God to lead us out of those rari con-Ghostly siraits and troubles; † Some fessue. Divine Councellor to examine our E-† Siquis state; and (if cause be) seal from bujus modi God our evidence for Heaven, by gi-consotativing his Pardon to that, which threa-onis, enagoris tens Hell.

For the Devil will be sure to set on nis causat pastorem pium & doctum conveniat & sum we jus sinum exonere, petatque absolutionem & consolationem, rem utilissimam

fecerie. Zanch in 1 John 1. Job 33. 23.

1 Cor. 1. the Soul which he finds in a strait and 11.
1 Pet. 5.8. doubt and may devour it, if it have none but its own relief. As God

\* Tanquam knows he daily \* does.

portum & 3. And every man being favourable refugium for Absolution, (a) if his own Judge; illis quos and no man able (without his Rela-Diabelus, tion) to know and help the Mala-&c. Luth. in dies of anothers heart (b) Pulpit Ge-Gen. 32. nerals not coming home often to \* Ne finthe Particulars of many Souls (c) Zas libi nor of power (ordinary) to make peculia-Entries and Discoveries of hearts so, rem Confeffionem. as, when the Doors are set open of Luth. in purpole; Hence, great Profits may Gen. 3 2: come upon pious Confessions (even Nemo fibi out of those cases.) My disease be betdicat, occulte ago ter remedied because more known (d) pæniten-My state more affured, because better tiam, aexamined. My way (e) better directed. pud Deum because errors more discerned. My ago, ergo

sine causa distumest, Quorum peccata, &c. Aug. (a) Quisque sibi benevolus judez est. Basil (b) Pro, 14. 10. 1 Sam 13.14,15. 1 Cor. 2. 11. (c) Meliùs in privata consessione, ubi morbos aperit, quamin publica concione ubi qua re cuique privatim opus sit, passor ignorat. Zanc. in 1 John 1. Bishop And. S. in John 16. 7 p. 936. Consolationem accipiunt, quam in publica concione non possunt apprehendere. Luth.in Gen. 32. (d) Quod ignorat medicina non curat. Hier. (e) Ob prædicationes multas non eruditior, quod cuique credendum agendum, &c. Hac inquisitio docet, commodissimè sic sit. Luth.

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Piety more advanced, because my Soul better studied. My Repentance more perfetted, because my self more humbled. (f) My Sins more abhorred, (f) Dan. because I more confounded (g) My 9.7. spiritual wants better relieved, because (g) - Ma more particularly known and recom- Ipso & mended. And God knows, what Leffes Pastore many fuffer for want of this. quam Deo

4. Yea, and Harms too (as well as folo. Zanc. 0 losses) avoidable by a seasonable use of James 5. in I John fuch spiritual \* Counsels and Parlies; 15, 16. fince many acts pals for innocent " colloand good, or not greatly bad, which quium are truly and very ill, † and would Melan. so appear if cited and questioned + In probefore a Judgment well exercised prià cansa in Causes and Cases of Conscience. quisque So they lofe the Advantages of exceeda-Keeping themselves good and clear penumere tur, ut jebefore God of fuch things as pol-quod malute them, and provoke him (because lum est, they know neither) And run into Ha-bene factum zards never to Amend them, because judicet, they are not considered as Amiss, or quod gravery Little (if any thing.) By which vissimum means (without a miraculous mercy extenuet. of God) they live in them without Zanch. ed scelerum agnitionem & sui, à pastore, non sio si solus &c.

Facit cognosci lapsus de morbos, & gradus peccato-Yum.

Mel I c. Erudit de docet nos defettus noftros. Luch.

de Euch.

Constanter. retinemus. Con. Sax, Diligenter relinemus. Conf. Ausb. a Veris de amplissimis. Cont. Ausb. b Conf. Sax.

Regret, and Die in them without Repentance. Flattered into a better Belief of themselves, and their state to God, then either their Life can give good Evidence, or true Judgement, good Warrant for.

And. God knowes how many Consciences (without check) swallow down as barmlefs Acts, grievous Guilts (which at last swallow their Souls up) by not bringing their ways to the test and tryal, v. Lutb S. which would discover them dangerous; and so make way to have them, at once, both abhorred and amended.

5. To these good Ends and Purposes, private Confession is retained in the Reformed Churches, and the moderate and sober Use as much commended, as the tyrannous and superstitious Abuse is condemned in the Roman; With true and large a prailes. For weighty b causes. As an Appointment of God . And Means of Remissian d. Most comfortable . Profita-Necessary 8. Desirable h. For spiritual Ease, Advice, better Assurance and Intelligence betwixt God and the Soul, greater Remonstrance and Affi-Stance ftan mor which are

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Cui do te 183 stance agaiest Sin, and the cunsciences more Light, Purity and Peace: Of which their Churches and Doctors are sufficient Witnesses.

c Rem à Des institutam ut salutariter ipsis inserviat. Conf. Boh,

Non pugnat cum verbo Dei, imò conformis

eft. Zanch in I John 1.

Officii sui esse meminerit, non nogligendum quod à Domino offertur remedium, ut ad se sublevandum; privatà consessione apud pasorem suum utatur. Calv. Instit. 1,3 c.4. n. 12. & n. 13 ut sistant se pastori oves, quoties Sacram Comam participare volunt, adeo non reclamo, ut maxime velim hoc ubique observari. Idem.

Examina publica vel privata Communicantium minime improbamus, imò requirimus, absit verò tyrannis & superstitio. Pare. in

I Cor. 11.

d Per potestatem clavium, Evangelii Dispensatio sit non solum omnibus in communi,

fid fingulus Conf. Ausp.

Medium Remissionis (Externum, Privatum) Privata Confessio est, in qua dicitur, Remittuntur tibi, esc. Zanch. in I John 1.

e Cum fiducia Remissione frui se credant, secundum verbum, cui Remiseretis &c. Conf.

Boh.

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C

Non aliter quam si a Christo ipso perciperet cum hic illis has tradiderit, neque ullo modo dubitet per ministerium hoc clavium virtute of potestate Christi, peccata sua ei remitti juxta id, Cui peccata, &c. Conf. Boh.

Val-

Valde plena confolatione est ista confessio, Euch. de Euch.

f Res utiliffima. Zanch. I John I.

Sunt & alia utilitates multa. Mel. l. de

g Sentio vehemeater necessarium. He m.in 1 Cor. 11. Multas & praelaras res in se complectitur. Luth. S. Euch. Est enim opus valde præclarum & pretiosum, quod non nist à vero Christiano seri potest, Luth. 18.

h Hanctam piam & utilem causam spero valituram apud multos, ut morem petenda absolutionis & magis ament, & libentius re-

tinere studeant. Mel. 1. c.

1. Eccl. Angl. Exhort. 2. ad. Euch. In visit. agroti. Gan. 1. 13. Dr. J. White, p. 122. Dr. F. White, p. 188. Ag. Fisher.

2. Eccl. Lutheranorum, v. Conf. Ausb. &c. Et que Calvinum sequitur. v. Ipsum &

Alios (ut supra)

1. De Romane Ecclesie Corruptelis in Confessione audi conquerentem Cassandrum in Consult. de Confessione p. 108. Salutaris hac consitendi medicina ab imperitis & importunis medicis multis inutilibus traditiuncului insecta & contaminata suit, quibus, conscientiis quas extricare & levare debebant, laqueos injecerunt, & tanquam tormentis quibus dam excarniscarunt.

2. De Angl. Eccl. Circa hac Judicio. Vide Causab. Epist. ad Fron. p. 129. Cu-jus rigidam quidem necessitatem qua apud vos obtinet, Ecclesia Anglicana modiendam si bi certo consilio putavit, rem quidem ipsam neque sustuit alla unquam lege, neque dam-

navit. Ib.

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6. But whether In or One of thefe Cases, if I have any, be sure my Pilot have Skill; my Guide Goodness, my Judge Ability, my Physician Experience. I will not put my Body into the hands of an Emperick; my State to an Ignorant at Law; the Key of my House to a Varlets, and Ideots hand; Take heed then to whose Conduct, and Andgment, and Counsel, and Trust, I commit the Key of Heaven, and my Heart.

2. Be my Confession made to the coramipsis Supreme Judge, or his Delegate (God conficeanor His Deputy, To Him, or Bescre tur Deo.

Him:) it must be,

Conf.

1. Humble. As the Publicans. Because I stand as a Prisoner before the Boh. fic Judge of Heaven, and am suppliant Luk. 18. for his Mercy.

2. Hearty. As the Apostles. Because I Tim I. at Gods Bar, The Knower and Tryer 13. of the Heart. Pfal. 51.

3. Partienlar. As the Kings. what doth, or should most, disquiet rationem the Conscience.

peccata diligenter expenduntur, & tanquam Spiritualia qua gravivulnern Spirituali Medicol revelautur, retimendum effe dubium non est, & Protestantes non aspernantu; hujusmodi enumerationem, Caffand, Confult, p. 180.

Such

Such are Commonly fins of a more grievous Nature either for their,

which greatly Wound and Waste the Conscience; As Perjury, Murther,

Gal. c. 2. Adultery, Blasphemy, &c.

2. Manner, As fins against Vews b Ezek, 16. and b Promises, and Mercies, or a17, 18. gainst d Knowledge and Conscience; especially since we last received the
11. 1. 2. Holy Communion.

d Jam. 4.

33.

& Rom. I.

In. 9.41.

3. Touching Conversion or Amendment of Life.

Mat. 3.8. I. This is the End and Complement
Acts 3.19. To Repentance, without which
Jer. 35. its vain and fruitless to Confess (as
touching our Souls health.) As to
Bleed is in vain, if we presently fall to
distemper our Blood again; and to
Dan. 4.27. Vomit ill humours out of the stomach,

C

ly

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th

Dan.4.27. Vomit ill humours out of the stomach,

\* Quasi if we avoid not those things which will

escamindigestam

Evomit

Evomit

Contrition; and Bleed the Heart in

Contrition; and to Void it up in \*Confession, if we Amend not our Lives,

Psal.31. but return to our old Vomit † again:

† 2 Pete2. That ware but to Abuse Gods Ordin

That were but to Abuse Gods Ordinances, and to make our Confession, and

and the Holy Sacrament it self our sin, if they serve only to encourage and strengthen our Souls in Sin, and not (as God institutes them) to Arm and Enable usagainst it.

2. And if the Amendment be not a Jer. 7. 5. Thorough a, Even this is but as Wither-bEzek. 36. ed Fruit, and to no end, if it be not, 25,16.

T. Upright. As well Within as Rom. 6.
Without, and reach not as well to 17.
the b Heart, as c Life. 1 Kings. 9.

2. Absolute. Without exempting 4. any & Sin, or Lust whatsoever, whether 18: in Life or Heart (else indeed, it is not pfal. 139. Upright.)

This makes a Pure e Heart, and Qui-e I Fim I. et Breast (Integrity of life.) f Which 5, 9. Ensures our Repentance, 8 Seals our g Mat. 3.8. Pardon, and Pacifies our Conscientifa 38 3. ces, and makes us Approach Gods Ho-h Ps. 32. ly Presence and Table with Const. 2. dence. Which is not to be done with out sull Purpose, and some Measure of Job. 22.3 this Integrity.

6. 1 Joh. 3.2.

4. Touching Satisfaction. How it is Re- Jam. 4.8. quisite to Repentance, and the Holy Communion.

S Atisfaction though a Destrine abufed by some, must not be a Practise Q2 slighted, flighted by any; but Directed and Vied aright as a Proper Requifite to the Holy Communion, Part of Repentance, and Proof of Conversion (without which all of it is but blasted Fruit) Without an Amends for all wrongs, both to God and Man, there can be no Amendment. We must make both.

1. All Sin being a Wound to Gods Glery, with a Weakning of his Authority, by the Breach of his Law, is great Injury to God. Which, because we 15. & 25. cannot repair as we should (for Finite Powers cannot fatisfie for Infinite Provocations) we must as we can, by holy Zeal and Faith, discharge, to our best

and utmost Abilities.

I. Zeal for this end makes two Fires; one Burns Upwards out of Love to Gods Honour, which takes Fewel from Former Sin, to grow Hotter and flame Higher to his Future Service. And in. and with, what he did offend, to ferve him, most. So St. Peters Heart which Thrunk from Christ for a Word, doth not after flinch for a Cross. And St. Pauls mouth which did at first defie and Bla-Toheme Christ and his Cross in Indea, doth at last preach and Trumpet out his truth to the end of all the Earth. 2. The

Marth. 26. 19. Eccle. H. I Tim.I. Tuba Evangelis dicittur à Dionyfie.

Lev. 26.

2. The other of Revenge burns Inmard upon our Selves. So \* Marcel- \* A Bilinus for Sacrificing to Idols for fear, shop of
with weeping in hair-cloth, comes bewith weeping in hair-cloth, comes before a Council, and bewails his fall on est corrosohis knees, humbly content to be Census rium sal.
red, and after Martyred; Healing the Cypr.
Wound he gave to Religion, by a kindly
Plaster made and Tempered with his
Tears and Blood.

St. Hierom's Paula would not be per-Monita ut swaded from weeping (at least) to pre-parceret eferve her eyes to read the holy Scriconservaret ptures: Saying it was a just punishment Evangelis of her former Paints, to foul her face ca lettioni, with Tears. And our Martyr who sub-airbat Turcoribed once, to Popish Articles against panda est Conscience, to save himself from the sairbat Turcagor, would not for the fire after for-tra Dei sake Gods Truth; and as a satisfaction preceptum to God and the world for that fault purpurisso and Blot, burnt the Hand which held to sairbat the pen, before his Body in the † fire. sape de-

2. But, because we neither do nor pinai, &c. can fully satisfie Divine Justice for of-Arch fences done to Infinite Majesty in a Cranmer. due proportion of punishment, who are but finite; (And therefore the Damned pay out in time (To Eternity) what they are not able at once)

Q

and without a Suretiship Tendred and Heb. 7.22. Accepted for better satisfaction, all had been Damned: We must therefore Offer to God the Sufferings of his Son as a Surety for our Debt, who being Infinite in his Godhead, which with our \*See E'- Manhood makes thus but one \* Christ,

\*See E'\_ Manhood makes thus but one \* Christ, turgy for By his one Oblation of himself once offer-Commued, made a full, perfect and sufficient Sanion.

crifice, Oblation and Satisfaction for the sins of the whole World. In whom by our

Rom.3.25. Faith, we offer and give to God, a good & 5.11. and sufficient satisfaction through his Grace. And without either any present

Eph. 1.7. Lones out of the Church-Treasury, or I Joh. 1.7. after Purgatory payments in Fire, are discharged by what we offer to God, by thy value and vertue of His Blood.

2. But to man we must do more, giving him for all Wrongs, all possible and proportional Reparations. The Conscience wounded by our Scandal, we must heal by better Example. The mind Erring and going wrong by our Advice and Authority, we must set right by our contrary Counsel, and Countermand. The Credit, Bleeding and Back-bitten by our Teeth, we must lick and make whole with our Tongue: the Body maimed by our Hands, must be cured at our

Cofts;

Cofts; and the livelihood lost by that lack of strength, supplyed by our Means.

And because these Repairs may be out of our power (it being easier to pervert and hur Conscience, or Soul, or Reputation, or Body, then to help and heal them;) therefore we must beware the more of doing injury, because not sure of giving remedy.

For injuries in Goods or Estate what the Common Law of man takes not Cognizance of, the Law Christian must make Prevision for. By restoring what is Got, or Kept against that Right.
Without which Restitution there can 18.31. be no true Repentance, or Faith. 2. Nor Lev. 19.13.

will be Hely Communion. 1 Cor. 6.

1. For Repentance (if Real) is of all 10.

Sin. \* And this stealing is one, and not Eph. 4.28.
the least of all. Which to confess and I Cot. 6.11.

Bemail is not enough, if we do not A.

mend, and that we cannot if we Conti- A&: 3.19.

nue the Trespass.

Non di-

2. And no Faith of Pardon, if no Re-mittitur pentance. There being no Ground for Re-nist restinition, without the Fruit of Restitu-tuatur abtion, for which S. Austin is peremptory, latum. † and Gods word gives leave to be bold. Aug. Zacheus therefore his proof of Repen-Ezek. 18. tance, is offer of Restitution. That made

2 4 him

TO.

2. I.

Dimidium him Reserve half his goods, not simply retineo non to have them, faith St. Auftin, but to am, sed un. have wherewith to give Restitution.

Nor can he Communicate aright, that de reddam. does and continues the Wrong. For befides the want of those Two General Requisites of Actual Repentance, and good Affurance of Faith ( without which I come to that Heavenly Meat without Mouth and Stomach) I am Aug. hereby Destitute of Particular Requisites a I Cor. for it, and Difabled to the Alls in it. 33. 4. 1. Charity (which Seeks not her Own, 6 Rom. 1 3. Keeps not Anothers) Thinks no ill, much less does any b. To our neighd Luk. 11. bour it does no ill, and therefore 415 wrongs not his Estate. Charity gives e Aph. 4. d to the needy, but not what it Takes f 162, 61.8 from another. . That may be by Allem-Eph.s. 2. ance, his Charity, but is my Robbery. g Heb. 13. Which God abhors, as for a Burnt, Afor a Peace-offering. Such a ones Alms h Deur. is. 8 But God will not accept the 22. 18. Pfal. 50. Largess of a Thief, that forbids the Price of a whore hin his Congregation. 1sa. 1. 23. He that will not have us Consent to Pfal. 50: Theft, will not himself Countenance it. To receive stoln goods, is to be Accessory, which we should abhor to put on God, as an affront to his Justice. He will not allow us, if we do it.

2. Piety bewares all Prophanenes, especially amongst Saints, and above all, at the Holy Sacrament. God that will not suffer him who stealsto Stand; will not have him Kneel before him. Jer. 7. 9 To bring a thief into the Assembly of 1 Cor. 11the Saints, is a Prophanation. A fearful 22.27. one at the Holy Communion. To come Matth. 22 .. with a Whorish heart, is to make the II. Cor.6. Members of Christ, the Members of a 19. Harlot. To come with a thievish hand. to put to the Arm of Christ, the hand of a Robber.

3 Obedience to God there cannot be: But so by a voluntary breaking the

Bond of the Law in one Command-Luk, 18. ment, Rebellion is made against all For 20. he that faid, Kill not; faid, Steal not. Nor Steal not. must I more wrong anothers Liveli-Mark. 10. hood then Life by Gods Law. And the 10. 15. the truth is, Avarise the Root of this ill, Not De-is the Root of all. And it is rather by I Tim. & Accident, then Conscience, if it keep In- 10. nocence with any. It being habitually Indifferent for every one.

And he hath neither Heart for the Holy Sacrament, nor Hand, nor Foot, that wants these three (Charity, Piety, and Obedience; ) by which the foul breathes, apprehends and moves to

Marth. 5.

and with God, in this bleffed businels. So that as Christ fays of Reconciliation, we may fay of Restitution, Go first be reconciled to thy brother, and then come and iffer thy Gift. Till that's restored, it's none of thine. Till then, thou must not offer it. Till that be done, thou canst not be reconciled. -Wrongs breed ill blood, Restitution Signs and Seals a Reconciliation. Nay, Leave not thy gift at the Altar, but take it away. Gods house harbours no stoln goods, much less his Altar. And what a wo is this to thee, that thou art Excommunicate both to Gods Church and Table, to be restored to neither, till what is anothers, be restored by thee? For Barr'd out of Church, and out of Heaven: In-1 Cor. 6. deed by Name, Thou art, no Thieves are there, St. Paul bars them out.

10.

Earth. Nay, but this is not the way for thee, or thine to do well. I, it will bring thy House into a Consumption. Zacharies Curle which he saw upon the face of the Earth. Against those that Steal as well as Swear, the Roll runs.

Well then thou hadft need to do on

3,4. Tob 20. 10,18. Lev. 6. 4.

Zack, 5.

If thou didft Defraud then, thou must Restore. Pay with Confession and Tears, if not otherwise able, but if thou canst,

thou

thou must Restore, to the Right man; His Right. To the Heirs Natural, Common, or Christian, Christs Heirs: The Poor, if thou cannot to the injured; that is, it Escheats to God, the great Lord; if an heir want to man; and in this cafe by his order, it was to be paid into the Priest (his hand) For the Uses of God, Num & and his poor, who are Authorized to 88. be his common Receivers. Circum-Matthagi stances of particular Cases require a vo-40. lume rather then a Chapter, and the Counfel of a Judge at Christian Lawito whom I further refer thee, Befeeching thee who soever readest this, and halt Guilt of this injury of an ill got estate, upon thee, to have the Conscience of Restitution, without which thou canst neither be a Happy man in Heaven, nor Holy One in the Church, nor Prosperous man on Earth. If thou doft think other, or hope better, thou must have evidence which will carry it against Gods Law. and when judgment shall be given according to it, wilt find thou hadft no afsurance but either of a deluded, or blinded, or a danbed and feared Conscience.

II. How to demean our selves at the Holy Communion.

W Ich all humble and entire devotion of Body and Soul. 1. The

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Eccl. 5.2. The Body cannot be too Rever-Mic. 6 6. rent, because the Mysteries are so High, Exod. 3.5. and Holy, in which we draw so Near Jam. 4.8. to God.

Whose Faculties are all to be Improved to the best and uttermost, to Discharge her duty aright in this great

and Holy Service. Therefore,

Putaffe te 1. The mind must be Elevated in terris to Heavenly Thoughts and Contempositions. Of the Mystery of Mans Redemption. By Gods Miraculous Incarnation. In a most Bitter, and Bloody Passion. Out of the Bortomless Deep of Love and Goodness: Whereof we are to Receive

Marth. 6. His Precious Pledges and Tokens.
26. All this, of, and with, and in,
26. Cor. 21. Our dying Lord, and Dear Redeemer, we are to have, in A24. deemer, we are to have, in A24. deemer, we are to have, in A24. deemer, we are to have, and Adore.

Additional Mind, and Memory. And Him in all to Admire, and Adore.

Christi And,

commemos 2. The Heart is to be Ravished rant passio- with such Infinite Mercy in God nem inter to Sinful, Miserable \* Man. To sacra official per quosdam canales de interioribus fontibus oriuntur torrentes, & super omnes delicias tacrymia nectareis anima delectetur, Cyp. de C. D. Psal. 116, 11, 12.

Contrive

Contrive, and Give fo Glorious a Redeemer, and Redemption to fave his Soul. And now, To present him with such Gracious Seals of His Love. and admit him into so Neer and Holy Communion. And for this, to be Diffolved in love to God and Christ; and to Man, for his fake: With resolute Vows of Life and Death to his Pfal. 116. fervice. That we will Give, For- 11. 12. give, Doe, suffer, any thing, for him. And from that to be filled with holy Rapts and Joys, and hopes \* in \* Inde fefo great a goodness of fo good a quitur God, Who having done this, will mentis judeny me nothing. And (mauger the bilue & Rage and Malice of Hell ) will not Hac non fee my Soul lost, for whom all this accendit is done. fed extin -Quit pecca-

tum Cum sepivit oblivio cunsta carnis ludibria, mira sunt que sentit, mira que videt, inaudita que loquitur. Cypr. Rom 8. 32. Rom. 5. 9, 10.

And for those who need an aid, v. Medita. fuch Meditations will now be per-tion on used well, as they have found to the Sacra-ment, and ment, and the Passibly light to their Thoughts, and on p.

Holy Fire to their Affections. This Lev. 6.12, Fire (like that of the Sanctuary) must

nor go out of the heart, and Wanish like Passions moved at a Play (unless we will play away our souls) we must then see,

III. Hop we are to order our selves Af-

A Sour Care was Before how to 1. Cor. 11. Communicate, it must be now, how to male Worthily. As those who are Eph. 4. I. Honoured by Christ above Angels, and \* Affifiant therefore should be (at least) Saints. Cherubini Made now One with \* Christ, and so Chryf. we henceforth to live Two, from the Fleth, Chrift um the World, and the Devil. His Holy gerat in Body is in us, His Holy Spirit must not pettore, be from us. Else we fin grievously a-Ferat in gainst his Blood and Body. mente Nebuchadnezars was in Cypr. 1 Cor. 10. Dream, we make his Body indeed, a 16,17. Monster; because we of it are such Eph. 4. 4. Dan. 2.32. mungril Limbs. And as Belfhazzar 1 Cor. 11. did at his Prophane Banquet, we do by the Holy Supper, Turn the Cup of Dan. 5. 4. Bleffing into Blasphemy, Carousing (as it were) Healths to our Idol-lusts in his Hallowed (both Wine and Blood.) Tob. 13. So, 18, 26.

1. We play Judas with Christ. Eat His

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His Bread, and lift up the Heel against Him. Take the Sop, and betray our Interests in him.

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2. We play Gadaren with him (and Mar. 5.17. worse.) We do not Pray, but Cast him out of our Coasts; and, after we have received Him in.

3. We play Strumpet with him. Our 1 Cor. 6.

Members (which are his) are made the Jam. 4.4.

Worlds (which is an Harlot; .) 1 Cor. 10.

4. And so we play fools with our 22.
own souls. On which we draw heavy Matth. 22?
Wrath for our vile provocations, if not 11.
a Plague and Stroke from Heaven on 29,& 30.
our bodies, for doing such injuries to our Saviour.

So end the Directions about the Holy Communion.

### A Service fit for Sad Times (for Wednesday or Friday,

the Holy Commanion?

Morning Prayer. Pfat. 71, 73, 74. OF 124,125,126,129.

Leffons. '( Nebem. 9. or Dan 9. Fer.14.01,2Chr.36. Luk. 21.

Evening Prayer. Pfal. 44.77, 78, or 70.83,98,or,137, 140, 141. Leffons. ( 2 Chron. 13.01.20. or Ezr. 9.1 Cor. 10.
or Jude Ep.

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#### I. Collect, Confessing, and Deprecating Judgments.

Lord ! Thou hast given us to see Bitter and Bloody Times: Barbarous outrages are done, and enddured daily. Our Houses and Friends are full: Even thy Temples are not free. Dear God. These be the Dues of our fins; Thou art Just, but we are Wicked!

Against the great Means of thy Grace, and Mercies of thy Goodness, for many, and many years vouchfafed to us and our Fathers before us. We are notwithstanding, full of Hypocrifie, full of for

Pro-

Prophaneness, full of Lewdness; most Ingratefully, and therefore most Abominably Wicked. And I, even I, have contributed a great measure of my fins to fill up those Woes!

But, O God! That art Merciful as thou are just (that delightest not so much to appear Just, as Merciful: ) Pardon these Sins of ours, that Cause these Woes! Pardon those fins of mine,

which concur to that Cause!

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And, with the Pardon of our fins, grant us a release of our Punishments! Let civil Broil and Bloodsheds cease, True Piery and Peace flourish again amongst us; Thou that out of evil eanst work Good, and out of confusion didft fet up the Order of the World, out of those evils and confusions that are upon us, work good and establish ment for us; O thou King of kings, and judge of the World plead the not ues cause of thy Servants to the faces of all are those who seek to distress and destroy us. And do thou from heaven own thy us in our extremity, and deliver for us! Thou that powerfully canft, ous Mercifully do this; to thy great not honour, and our great happiness; ll of for the comfort both in body and foul, of us, and ours, and all that truly fear and love thee and true Religion, in and for thee!

Even for thy tender Pities sake, Hear us! Even for the precious Blood and Passion of Jesus Help us! Even for his Sake in whose Merits and Mediation alone stands all our hope and help, thy dear Son, our only Saviour Jesus Christ our Lord! Amen.

#### 3. Prayer, For an End of War.

th TAsten, O God, these Days of Blood and Woes, and give a w happy and speedy end to the Wars! O! us les unnatural Divisions cease, and fre the unhappy Separations of dearest ve Friends, end amongst us! For these Sa times of Wants, and Wounds, and Bonds and Destructions, let the Days of Plenty, and Safety, and Liberty, 1eturn again unto us!O! Let it be enough that for our fins, Thou hast so long wounded us, and broken us, and now heal us, and bind us up, and fave us for thy Mercies fake! Give us Peace forio the Sword, thou God of peace, Even forthe his fake, who is the Prince of Peace thy Jelus Christ, our Lord! Amen. ....

3. Prayer

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3. Prayer For Bleffing on those who feek Peace.

lear and God of Peace, bless those that leek it, that they may find it, and Rop, and turn those that Ay it, and make them to feek it! Bow their hrift Hearts to it that have the Power, and Arengthen their Hands for it, that have the Will! As for those, who fet their hands, and hearts against it, we beseech thee turn thine Hand and Face as of s of gainst them! O! Forgive us our fins o us a Peace, which may preferve us! And and from more Blood and Violence Deliarest ver us ! Deliver us for Jesus Christ His these Sake. Amen. and

Day! 4. Prayer, For Friends, in Danger, and Distress.

long God of Power and Pity! preserve now Chou those, that are in danger is force die. Rescue them from the rage of forciolence. Shew thy felf Merciful to of folenem in saving their lives (if it be eace my bleffed will) O thou preserver of men, Save them ! If not, grant them rayer all

all Graces and Mercies needful for the faving of their Souls! Let them Glorifie Thee, in life and death, that thou maist Glorifie them with thy Eternal Life, through the Merits of Jesus Christ our Lord! In whose Name I pray mercy for all that suffer in these times of extremity; Chiefly, the Destitute, Widows, and Fatherless! Lord! Take them to thy care, and comfort them; have Mercy on them, and help them! Supply them all and Succour them, for Jesus Christ His Sake. Amen.

## 5. Prayer, For Conversion of One in an Evil Course.

Death of a Sinner, but rather that the turn from his wickedness! I beseech for thee by thy Grace and Providence, to May his course, who is entred into a way he of Vice and Vanity! O Let him not go on to bring an end of shame upon himestelf in this world, and confusion of face gupon his soul in the world to come: he But (of thy great Mercy) stop him, and liturn him to a better way; for Jesus Christ his sake! Amen.

6. Prayer

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#### 6. Prayer, For preservation of the Church.

Lord! The Church is thy Body, Eph. 1.13. and thou art her Head! She is Col. 1.18. thy Spouse, and thou art her Husband! Eph. 5.23. De- O! Save thine own Body, Preserve es! thine own Spouse! Protect her from and all Enemies, Men and Devils! Keep em, her from all Ills, Errours and Dangers!

and Thou did'st purchase thy self a His Church, at the price of thy Blood!O! A3.20.28. Let no hand seize and spoil so Dear a

Purchase!

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ayer

More particularly, Hear my Prayers, for these persecuted Parts; The Petition of a poor Child, for a Dear the Diffressed Mother! Many, O Lord, are that the Enemies to Destroy it, and few eech friends to Defend it! Strong are the e, to Arms to pull it down, and weak the way hands to hold it up! But, O God! Do r go mot thou desert it, Uphold it, with im- thy Holy Arm! Maintain the Reliface gion Establisht amongst us, and thy me: holy Truth and Worthip in that Reand ligion! Maintain a Clergy, that may esus be able by Learning and holy Life, to Defend thy Truth and Worship, and the 14358 the Means that may continue such a Clergy. Let not Errour and Herefie, Corrupt it. Ignorance, Blind it. Superstition, Infect it. prophanenels, Overgrow it. Schism, Tear it. Sacriledge, Devour ir. Atheism, lay it Waste Persecucion, make it Desolate! Lord, make us as happy, as we were, and more thankful, and less sinful, that we may be so happy! Let errors vanish, Sects ceale, Fury leave us, and the Spirit of Truth and Love again possess us! Let Confusions end, and all Irreverences in thy fervice be banish'd from us, and Holy Order and Decency, appear again amongst us! Let Wars, and Tumults, and Civil broils and bloodsheds depart, and the Voice of joy and peace, return again unto us! Lord! Let us have that Religion, which may make us happy in Heaven, and that beace which may give us time and leave, to enjey that Religion! And let those that have the Power, Restore and Preserve that Religion and Peace! And do thou to that end, mercifully maintain their Power and them! O thou by whom Kings raign, who hast promised to make them Nursing Fathers to thy Church, Grant us thefe bleffing,

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A Service fit for fad Times to the Glory of the Name, the Quiet of our lives, and the laving of our louls! Even for thy Dear Son our Saviours lake. Amen.

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# 7. Prayer, For Mercy to the Nation?

Lord! We are a Nation not to be loved, ready to be Ruined; And for our fins, thou mayft juftly destroy us, Prince and people ! But spare us good Lord! spare us for thy Mercy lake! Let the Blood of Jesus Expiate all our guilts; and the Spirit of Jelus Amend our Mildoings! O Thou Who wouldest not have one finner die! suffer not Millions of poor fouls and lives to perish! Be Reconciled to us in a Mediarors Blood, and be Reconciler of us, in a Bleffed peace. God of pity and peace, Be at peace with us, make it for us: O thou Holy one of God, who camest into the World to take away the fins of it, and make peace for us! Piry a poor Church and Nation ready to periff; pity the Church that hath fo long maintained thy Truth and Worthip in the Nation: pity them who are ready to perish, for feek60 A Service fit for fad Times.

feeking to maintain thy Holy Truth, and Worship in the Church: And do thou from heaven preserve It, and Us, and Them. Thou that hast the power of Heaven and Earth in thy hand, fir

us, but deliver us, for thy Mercies

Pfal. 80.2. up thy strength, and come, and save us.

And in this low condition do not leave

Sake. Amen.

After these; Say the Daily Prayers, For Grace, Peace, Health, Safety, Friends.

If it be made a Fasting Day, or of more Solemn Humiliation, and seeking God, then,

Say the Letany, and Ten Commandements. 70

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Read for an Gospel, Luke 13. or Matth. 24.

After being at Church-prayers (if to be had) forbear Dinner for that day, and in that time.

put in mind of the Miseries of the Age. As Deut. 28. Jos. 7, Judg. 20. or some of the Lessons not read, or some Godly Books.

2. Medi

2. Meditate; and Call to minde the moft memorable Mercies of God to you, in all your Lifes !!

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J. In Deliverance from Dangers Sickness, Oc.

2. In Bleffing of Birth, Marriage, Condition, &c. (as fits your particular Rate.) And life up the Heart to God for thefe in all humble thankfulnels.

2. Call to mind the greatest Sins of your life, and for them, ask Pardon; and your present wants, and for them beg Supplies.

After Plalms , Afternoon. Le fons,

1. Private Prayers (as Before.)

2. Publique (if any be.)

3. A less Supper then ordinary.

4. Some Alms to the poor,

5. At Bed-time, ordinary Prayers. Ezek 9.14.

Close all with this Prayer.

Hou that markest those, mourn for the Abeminations of the Time; Take a Merciful notice (Good Lord)of me thy Servant, who have defired this day, to humble my Soul before thee. The Abominations

of the Time are many. O Lord! And the more for mine, both of heart and life! Lord! Forgive all that mourn for offending thee. And spare those that grieve to see how thou art offended. Thou that wouldst have saved Sodom, if but ten such had been found in it; save all such for Thy Mercy sake. Save a finful Nation, for their sake! Save us all for Jesus his sake! For his Instinite Merits, and thine infinite Mercies sake Amen! Amen!

The Blessing.

Mat.5.4

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B Lessed are they that mourn, for they shall be comforted! The blessing and comfort of God be on me, and all such sad and sorrowful Souls with me; now, and evermore, Amen!

So ends the Service for Sad Times.

all with dain list

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### Beven Soliloquies Sacred.

I be fame (a terrer their Van

Set to the Seven Dayes of the Week, by fo many fecret Sermons, and Calls to Conscience; Inviting and directing the Soul to mind and do what will make Bloffed Nor to pretend, but practife Piety, and to be (not feem) Religiour la raibana H. was in many

The Materials of the Soliloquies.

1. Church Ducy.

2. Domeffical Devotion 34 Perperual Service 2 2001 Tuesday 1.A

4. Remora in Religion Wednelday.

Happinels.

6. Remedies of Humane rfrailey: to vive and ever at their ? "

7. The Nobility of Piery. | Saturday.

Sunday.

Munday.

Pfalm. 44. aum griffel

Stand in am and fin not, Commune with your own heart, and in your Chamber, and be still.

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ore,

The same (a'tering their Number and Order) may serve for two Weeks, thus

[r.Church-Dury, 1.pait.]	Sunday.
2. Domentcal Devotion	Munday.
	Tuciday.
	Wednesday
	Thursday.
6. Helps to Heaven, first division.	Friday.
7. Helps to heaven adivs	Saturday.
Fr. Church-Duty, spa 1. ]	Sunday
2. Helps ro Heav. 2, div.	Munday.
	Tucfday,
4.Remedies of Frailry,	Wednelden
	Thursday.
6. Remedies, &ce. 2. Part.	Friday.
Nobility of Piery	CSaturday.
	7. Helps to heaven a div 3 51. Church-Duty, spa 4. 2. Helps to Heav. 3, div. 3. Helps to Heav. 4 div. 4. Remedies of Frailry.

Animadversions touching the use of the Soliloquies.

Solitagnies are of ancient and excellent Use. With them the Fathers sed their Souls high; and ours at this day, fare much better for them: They must be ill writ, and worse read, if we thrive not in Piety by such holy Fare. Devotion seeding more on one single Dish of those wholsome, homeself-Conferences, then at many Feasts and Gluts, of sharper and nicer Disputations and Discourses.

Reader,

Reader, Then hast berethat which (the Author thinks) was never seen before: All Divinity in Soliloquie; or (at least) the most Materials of all. And sure, thy Appetite is not good to Heaven, if none of the Meat relish thee; and thy stomack ill, if God!iness digest worse with thee. Provision is here made thee of meals for Seven days, sufficient to keep thy soul in health, if Spiritual life he in thee, and Gods Bessing begged of thee; without which, Preaching, Hearing, Writing, Reading, all, is but Breath, and Labour lost, and doth not solidly nowrish, but vanish into air and emptiness.

The Author would have thy Soul fed, not cloid, and therefore breaks into parts his longer Soliloquies, to prevent such Surfeits. Devotions please God better by being quick then long; and so by Manshould be measured more by their spirit, then length. Bar Idleness then, and he leaves thee (who knowest thy strength best) to thy own measure. And when thou dost feed and ruminate on these Holy repass, be prays Gods Blessing on the Meat, and thy Sou!, much Heaven!y Good may

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Animadversion to the Devous Reader, touching the first and second Soliloquies.

I F some things in them feem to be fet more Stituble for a Court, then Costage; and possible in setled then troubled times: (as supposing a Greatne fr, which the (perhaps) haft not, and requiring a Church Duty, which thou canst not do :) thou doft not ghes amis at the Authors alm ; non dot b be think thee to move and make thy Scruple amifs. For removal of mbich (that no bar may be from bim, betwixt thee and thy Benefit) receive this Satisfaction for both.

I. What is not proper may be profitable for thee, and (if not directly) concern thee, by consequent. If the Great be disputed out of all their excuses and onstoms, which are pleaded and practifed, to the neglect or injury of Gods private or publique Service; the mean are thereby concluded (if so faulty) to fail their Duty without all Apology or plea.

2. What is not po fible, doth not concern thee; And what is unjustifiable, should be

Id pofumus quad Jure poffumas.

1 Cor.10. \$0,11.

2 Cor6.

17.

be impossible. Such is sometimes the Publick use of Religion in the Church. Take heed of the Principle (as both falft and perillons) that what soever is in the Church, thou mayft be at it : So in Ægypt thou mightest worship a Crocodile, and at Rome must go to Mals. If without fin then I cannot, I must not go. So to separate, it is not to be a Separatift, nor can such absence be implous. Provided that the Judgment of fin, and the service be right, and hate (not love) of schism make the Seperation.

Thus caution'd thou mayest read even those Soliloquies without scruples; and for therest, there is no canse of any, as fit (without dispute) for all. Nor dost thou more in this, then in reading King Davids Pfalms, er S. Austins Soliloquies; wherein all things are profitable, though not pertinent to every one. For one particular Soliloquie will no more fit every Soul, then one shoe any foot. So then where it fits thy foul, make it thy Soliloquie; where it doth not, thy History.

Pfal.42.

Sunday-

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# Sunday-Soliloquy.

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## Church-Duty:

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A Soliloquie, shewing, that all owe a publick Service to Almighty
God, and where, and when, and how they are to pay it.

M'Soil! Though one and entire I Parts of thy felf, thou art but a Part of the Church; and, as a Member of Rom, 12. it, must do duty with the Body; In whose commin Wo and Welfare thou Jer. 29,51 haft thy proper interest and part. Thou must be one therefore at Common-Prayers, when it is fought; and make one at Publick praises, when it is found; and, as in Private, must attend God in Publick. For fince He is God of all, as well as one, he must be ferved by all, as well as thee, and by thee as much as any; and more, if 2 Samot. thou be a greater one. For dost thou, 7,8; my Soul, look for least respect, where thon R 5

Deut. 10.

thou dost most favour? Or to Receive les Monte, where thou lettest most Lands? O my Soul! Be not thou (of all, be not thou) ingrateful to thy God, who hath done thee favour above many millions, in making thee both Pf. 116.11 one, and great, and yet requires no

more but thy Duty for his Rent! My Lev. 5.6.7. Soul; Obliged by so many Bonds unto thy Maker, detract nor a fingle Service, where thou owest a double Duty.

> Upon thy folerna occasion thou wilt not excuse thy greatest Servants from attendance, because the greater they are the greater is thy Honor.

> Thou canst not excuse thy felf to God, if thy Service fail, when it is most

for his Glory.

And can any Service be folemn without a Publique Place? or Meeting in it without an Appointed Time? Can any Placebe so convenient as what is consecrate to his Honour? Or Time fo fir, as what is devoted to his Service? The Temple then (the Lords House) that's the Place; and Sunday (the Lords Day) that's the Time. And what Days elfe Holy Church by Law, and Leave from God, fers apart to his

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Content not thy felf (my Sout!) Lords with a common place, if thou can't go House to to a consecrate. Where should ft thou be gone towait on the King, but in his Court? The Church is Gods Court (my Soul!) Pl. 100.3) There heavenly Majefty looks to be & 69, 1. maited on, and ever was by his Saints, & 89,5. For the Body of them to be in one Heb to 25 place, and thou in another is Schiffen. Jud. v. 19. Be not thou at the Devils Chappel, when others are at Gods Church. A Separatift, how much Saint foever he feems, is no better then one of his Sera vants, To be fo, out of a Mind that all Places are alike (Even the most Common, as good as the most Sacred) for Gods Service, is Bestial Herefie. The Devil himself will not allow such a Chappel; Though he chose Swing Mat. 8:332. for a House, yet never a Stie to be God hach his Day of Down and had bod

Nor let it suffice to keep Conscience quiet, that thou dost serve God at home, when others morskip Him at Church !! That's good in its time (O my Soul!) when Sickness, or Necessity confines thee to a House, a Sacrifice acceptable to God; but else, an Offering of an ill and offensive Savour to God and! Man, like Meat out of Senson Ac-

othen

ther times, it looks like an Interfty and Helinefr, but now like a Singularity and Boldnefe. Be not thou, no not in thy Clofet (Gods Little Chappel) when others are at his greater (the Church.) Thou must not put him to a Private Audience, when he harh appointed thee a publick. But for him to feethee in thy Bed, when he looks for thee in his Court: To spie thee at thy Glass, when thou shouldst be looking in his Word; to be found at thy Dreffes,

Tam, 1.23. when thou shouldst be at thy Prayers; To be taking or giving Addresses to Man, when thou shouldst be making them to God : O my foul ! When thou wouldst have God to loath thee, let fuch Poffures of Prophanenofs appear in thee.

My foul! my foul! Believest thou God hath his Day of Doom? I know thou believest; I charge thee then (as

thou wilt answer it at that dreadful Heb. 10. Day) by no means (unless the Pleas be \* If Gods just before God) by no means (for True Serthese or any such like ends ) be bestowed the church; in thy Chamber, when others are afelse it is fembled at Church. \* All Excuses let anot fo. See fide which Conscience dare not avow 2.368 13. at that great Audit, Behave thy felf

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more like a Saint and Servant of God; be found and feen, where they are, in Pl. 85.8. the Santinary house is the Dan

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Dear foul! If thou dost otherwise, Where canft thou be better Found ? Are there better Companions, then Saints and Angels ? Is any greater then God? Any nobler Employment, then to mait on Divine Majefty? Any happier Place, then Heaven? Any weightier Bufinefs, then Happinefs ! Lo! they, and Plal. 74.7. this, are here. Saints ministring; House of Glory. Angels affifting; God residing, Hea- 162.60.7. ven appearing; Happinels working; Gen. 28. Heaven in Figure is before thee, the 17. Gate by thee; and where is happinels Regia Dei, 3 p Sum 600but in Heaven? lu Chrys.

What then? Thinkest thou any too Ezek. 46. great to serve God? I know thou 10. art too good to think it, too wife to 2 Chron. believe it. The Prince hath his Piller in 23.13.& Gods Temple. There great Solomon 6.13. \* Eccl. \* kneels; Constantine, stands Be- Hift. Euf. fore him, Wert thou Prince, King, de V.C.I.A Emperour (never so great a man) Nay, 6.33, Cherubins, Scraphins, Throne (ne. Stans conver so great an Angel) it would be cionem authy Honour to be his Minister. And renuit rodost thou, a Man (no Angel) a Worm gatus licet. (no Man) dost thon disdain on Earth

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voluit gle-

riam tuam.

Deut. 14.

26.

Dan.7.10. what they do in Henveni?? doll thom Apa 4-18 despife what the greatest have done on Job 4. 18, Earth? Or dost thou pretend Affaire Pfal. 22.6. when Chows are no Excuses ! Nav Pf. 127.1. therefore, my Soul, wait on God the Pro. 19.21 rather mothat he (without whole Pro. 16.3. bleffing all Defigns are valn) may speed thy disputcher, and prosper thy

Affairs.

But, if thou haft either Sense of thy Makers Honor, or thy own Salvation; if any Love to God or man be in thee; if any Care of Piety or Profperity; if onor given up to an airter Weglett of thy own and others worldly and Heavenly Welfare; I Charge thee, O'my Soul! and recharge thee, take heed and tremble to keep others from Church, (unnecessarily to wait upon thee at Home twhen thou and they should be waiting on God, in his Sandwary. Art thou their God, that to attend thy Will, they must neglect his Worship? Or art thou the greater God, that thou must be served before Him? An Mot thou Hie fur eft mayft be, fure a God thou art not. So thou robbest God of his Honour, and drawest thine into the Robbery. O my Soul! Be not fuch a Thirf to Heaven, Do but consider it, and thou wilc

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wilt condemn it, and never more be guilty of fuch high Dishonesty! Thou must have care that thou and thine Jol. 24.15. House ferve the Lord, not take course to keep thee, and them from his Service. The King after Gods own heart, Pfal. 42.42 went with a multirude into the Honfe of God (held not many from it.) Was one of the hely Round and Ring of Plal, 26:6: Worshippers; not sitting in a Chair, when he should be standing before the Altar; not with them about him, that should be with him about God! Dear Soul! Bring all to heaven thou canft, Hinder none from it. And though Atheilm fit in the Door of some Lips, that dare fay, Religion is but Policy; let it not lurk in any Corner of thy heart fo Mal. 3.14. much, as to think Piety an Impertimency. A Ceremony to be done when there is nothing else to do. No, my Exo. 5,170 Soul! There is no other way to Heaven; and the Church is Gods high Rom 6.22 way. What is done, and not in Reli- 16a.35.8. gion, or Order to it, is Impertinent all. Eccl. 5. 6. And the Lord keep thee, and thine from their Death and Mifery, whose Conversation is a meer Pastime, and 1 Cor. 10.7 their Life an Impertinency! 1 Pet.1,17.

As therefore Philip had his Morn-

ing

nine Memento to tell him he was a Man, to keep him from Pride; Have thou some Evening-Remembrancer to mind thee, the night before, the next day is for God, to prevent fach Prophaneness. That by disposing thy felf to a timely rest that Night, thou maist have better Time and Spirit to lerve God on his Day. Look at late Companies then, as Vipers, and shake them off, as such. Wastes of Time (especially holy) work Aings of Conscience. It is thy Mothers Counsel, (The Churches ule) Saturday is half-Holy-day, that Sunday may be whole. And fure, the Devout Mother, that would have God thought on that Afternoon, would not have him forgot that After night; much less negletted on the After-day. No my foul! If thou dost honor thy Lord and Saviour, thou must not despise his Day, The Day of the Lord.

Lords Nay, if thou hast any Love to Religi-Day to be on thou canst not. For what is that, kept. but the Service of the Lord, and this but his Day; Nay, if thou hast any Care of Happiness, for what is this, but thy Saviours Day? and how that, but because set apart to seek Salvation? Thy Lord Christ Rose this day out of his Grave

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to fave thee ; and wilt not thou rife out of thy Bed to ferve him? Is that the way to uphold an house, to pull down the Piller? My Soul! if Piety h we no fet day for her practife, Relis gion will soon fall to Ruine. Withour gentissime that, it will not be visible but vanish viverent, to nothing; and thy Bluse with it. nifi per bac For furely; if thou feek God no Day, Pracepta thou wilt find him no where . And in Religionis Heaven every day is alike Sabbath; on induceren-Earth, to make each day alike, isto tur. Jer. feek God no day. Thou canst not be in Gal.4. (as in beaven) Every day boly; thou must not be (as in hell) Every day prophane alike. One Day therefore in the Week is fet, that Religion, and ( with it )thy Salvation be not loft.

And the First of the Week, is that

One. As Ancient as the Apostels; as Apo. 1.16.

Catholick as the Church of Christ. Re-1 Cor. 16

verend for that and to be kept holy by

thee, because observed by Al, All reveraes

that ever professed the Name of proprim ac

Christ. And, my Soul, thou wile not Dominicus

renounce him! Not be refractory to dies. -- In

Apostolick Order, Not Contradictory sola Eccle
to Christian Custom; nor singular to tum orbem

all the Saints in the Catholick Christi- dissum.

an World! This Day was ever kept by Euseb.!.4.

all, and fo let it be kept. And as they did, fo do thou keep it. For (my South). many do norlo, not caring or know. down the Pilet? (319 Still if Pigni

How to keep the day of the Lords av il

Second part.

For some observe it with great Superftition; others fhun that with grofs Prophanation fome bind themselves to futh a Striffness as they neither do, ansignation ran, nor need abf erne, because what God requires not; others leave themselves to such a Loofeness, as they take not like Liberty on another day. Betwix thele two Extremer, must thou walk wat by (Omy Soul 1) Keep it not, as the fem, a Sabbath; nor as the

& 35.3. 1 Pet. 4.5.

Exo. 16.23 Heathen, a Bacchunal. Observe the Day with Devotion? keep it, from Su-2 Pet. 2.13. perfittion. Fly from an uncommanded Arichness; but run not to an unjuftified Loofnels. Take this Ru'e for thy Guide, Let Church Duties be duly paid ; and let not the House defraud the Church. Those are the main Service, These must be serviceable to the Main: it is absurd (my Soul) to think that on one and the same day, thou mayst appear Saint in Gods house, and in thy own a Devil. Be not privately (though pioufly) employed when thou shouldest

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Ung B fend: Hou Serve Soul

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shouldest be at publick Service, but when publickly mell-disposed, be not privately ill: This being more holy then another day, must not have less of thy Service: House and Church then, Both look to this, what other days confine to the House, this doth in it; and what others do not, in Church.

So then, my Soul, In the Church (Gods House) on Sunday (the Lords day;) where and when the King of heaven keeps his Court, and commands thy Attendance, fail not on any terms (save just and necessary) sail not to present thy self in the holy Equipage of a Sentiant and Suppliant to the Majesty of Heaven. Believe thy Absence else, an Offence to God thy Father, a Neglect to Christ thy Saviour, an Undutifulness to the Church thy dear Mother, a Scandal to Man thy Christian Brother, and to those that know thee, and it, an

Ungodlines.

But when God, by his Ministers, Table to fends out Summons to call thee to his be come to.

House and Table too; Not only to serve, but sup with thy Lord, O my Soul! How wilt thou answer it or to thy self, or thy God, if thou dost not

Example of ill, and Encouragement to

come ?

Joh. 6.48. come ? Lovest thou Eternity, and hast -Phar. no Appetite to the Bread of Life ? Can macum im thou and Satan be too much two? mortalita-Thou and thy Saviour too much one? tis Ign. 1 Cor. 10. And is not This, thy Communion with Chrift ? that, thy Separation from Sin? 2 Cor. .. And It, thy Dif-union with Satan? 15. Can thy Pardon from Hell be too fure; 3 Cor. 10. or thy Affarance for Heaven too Brong? And is not this bleffed Saera-\* Sen sum in minimis ment the feal of thy Pardon, and that minuit, in Assurance? Canst thou do thy Savi- Co gravioribuspeccatis our too much bonour? Is a com- to manded Commemoration of his Love, the confensum. Bern. Scorn? A sign of his vile Neglect? from I Cor. 11. Wilt thou shed thy Blood for his sake, hast 3I. that wilt not drink his to thy falva. the Mat. 26. tion? Wilt thou drink his Cup of ever -affasoraGall, that dost refuse his Wine? Will hed 2 manions thou climb his Crofs, that dost shun C Cwis. Damas. his Board? Die for him, that wilt not is of Luk 22 9. Sup with him? Be his Sacrifice, that who dost decline his Sacrament? O my dina Soul! Where is thy Love and Duty to peca thy Christ, if at his Call thou dost not here come? and what is it keeps thee away? H I Cor. To. Doth Malice glut thy holy Appetited and This is to leave Gods, for the Devils Linux Table. Is thy Romach for some Car-3,50

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ft al lusts and Pleasures, and the Pre-Pf.78'25. arations for it flack that? This is to I Pet.I.
Prefer Mans bread to Angels; Nay, Cant. 5.1.
Sinners which is worst, to the most
the heavenly which is better. O my soul! When God and the Devil, or God and Man, at once invite thee to their Board, give not Man (much less the Devil) thy Presence, and deny God thy A Appearance. No my Soul, without good at Warrant from God under Seal of thy ri- Conscience refuse not his Invitations to thy Eternal Welfare, lest he banish Luk. 14. thee his Beatifical Vision for such in- 17. excusable Negligence; And keep thee Apo. 19.9. from the Supper of the Lamb, that the, hast kept thy self from the Supper of Mir. 22.8. the Lord. O! wo to thee, my Soul for Luk. 14.22 of ever, if he once say (as for like Neglect Ps. 119.19. it he did) Thou shalt not eat of my Supper. Pro 9.2. un On Gods day then, When his Door

not is open be with him, but especially nat when his Table is spread. Gods Ordimy dinary is better then the Worlds Feast.

to because it feeds to a better Life; But Joh. 6. 27.

not here, my Soul, are the Dainties of Omnium y? Heaven. What infinite Wildome carnalium tel and Goodness can provide to feal saporumé

ar. 3,5.

thee, till thou art fatisfied with Glo. Pf: 1715 ry in his Presence, where is Palness \* Chryf. of joy for Eternity. O my Soul, where angeli cum Angels are Ministers, be thou one of facerdote, Gods Gueffs. Where Heaven is on the Table, kneel thou at the Board, dr.c. Joh. 6.51. Where Life is in the Bread, be thou & 6. 41. at the Table. Think it Death and Cwomoin Exile from God and Heaven, to be Tegna Ca. Damalc. kept from the Honfe and Table of the Anime vis, Lord.

spes, salus, But Presence is not enough, if Car-Lux, vita riage be not Christian ; Holiness benostracomes Gods House (Rudenels is unsuit-Chrys. Holy carable) vail thy Byes here with Holy riage in Modesty? tie thy Lips with humble Gods ' Silence; that thy Ears to all earthly Houle. fix thy Feet to lowly Audience: Pf.42.1,2. Quietness; cover thy Body all over with & 93.6. I Cor. II. religious Reverence; yes, and forome thy self under it too. For God see Eccl. 6.3. thee, as well as Mans fees it. Here then Heb. 2.20. Pf.46.10 thy Thoughts must mind Heaven, and thy Affections not move Earth-ward

On these Wings must Devotion mount Eze.33.31 thee to the things above. These below are the business of Worldlings, not Saints. Admitted into the Honfe, but banished sche Church. Look to thy food when thou comest into the House of God the

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Set

Ter. 7.10.

Set it right towards Heaven, yea, and keep it for when thou are in the house; (let it not wander when it is well fet) What is thy foot (my Soul; ) Sure thy felf art one, the Body \* is the other " Greffun Foot: Thou must look to both mentily Thoughts and Geftures; Affections and z corporis. Actions; Dispositions and Demeanors; Olymp. both muft be look d to. 2 1011 21 bus per Synech. How dreadful is this place I If Re- Partis. verend, dread to make it Ridiculous. Dare not to laugh in Gods Face (Donot then in Gods Church.) Do not chat in his Presence (Dare nor then . talk There.) Dare not Gaze before & Chron Gods Eye. (Let not thine rove in His 7.14. House.) If vain Thoughts, and foul Pf. 1 ro. 1. Lusts do come, bid them be gone, they 7.6. are no objects for Gods Eye.

Here, thy Ears must be fout to all Jam. 4.8. Words but Gods. Thy Lips warcht from all Speech but Prayers. Thy Eyes open to no Sights but Angels. Thy Mind left to no Motions but for Heaven. God, and that, and they are Lev. 19.30 there, and thou must do all Reverence I Cor. 11. before the Majesty of Heaven. Reve- 10. rence my Santtuary. Yes, because Thy Self, O God, and thy Angels are God there with thy self O Lord, Rude-

ness

ness is fiter for the Russians then Angels; (no Demeanour for Saints-) A rude Presence is worse then a plain Absence; for that (my Soul!) is a Neglett of God; this a scorn upon him. That

Cor. 11. of God; this a scorn upon him. That 17.8 14. to Man seems an Offense, this is a vi23, 25. & sible Scandal. Yea, to a Multitude; as 14.25. & many as be congregated to serve God, and see that Saucines before Him. Better then, my Soul, not attend God, then affects him and because of Many

fight, when he is before God, then a Mote in his Eye, and when he is on his

Lev. 8.30 may to Heaven to lay a stumbling-Block

1 Cor. 10. before him. Plead not Custom in Ex
22. cuse! Saints never had it, and thou

Jude v.6. must not use the baunts of Sinners.

Gods Dues must not be paid to the

Devils Custom. Not keeping Order in Heaven made Angels Devils. Not keeping Decorum in the Church will not make Men Angels. Before God

they addre, and tremble; Where shall they be that are so bold before him? my Soul, were it possible for thee to be a Saint, (an Angel) and rude, thou shouldst either never come

Apo. 4.10. to, or never keep in Heaven.

Pro.5. 22. Stoms as the chains of Death. Go

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Go

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to Church, as to Heaven; and Carry thy self there, as thou wouldst Keep in it. Be Reverent, as thou wilt be Blest. No Recusant to it, nor Miscreant in it. If others be, have no more Fellowship with them that have no Psal. 5.7. more fear of God. That when they Ezek, 28. go whither the Spirit of Prophanenes 16. leads them, thou maist go to Heaven.

And when to appear at the Holy Heavenly Eucharist, O my Soul, Array thy self Carriage with all poffible Reverence then ! Bo- at the dy and Heart, let both Kneel, not to Table. the holy Elements, but thy Maker. For I Cor. 10. (my foul) when thou a poor mifera- 28, 29. ble wretched, finful Creature, art ad- Adora & mitted to Communion; (lo Near Com- Communimunion with the Eternal God, thy 2 Sam, 9. Almighty, and All-Holy Creator) 7, 8. canft thou be too humble? Did thy Face Pf. 99. 5. Kifs the Earth, when thy Knee doth 1 King. Touch it, couldst thou go too Low to 7.27. a Majesty so High? and yer, In this boly Mysterie as Low in condescending Goodness to thee, as High above thee in Infinite and incomprehensible greatness? My foul! They are mad, who making themselves Co-heirs with Christ, will therefore Sit to keep Coequals

Lord. Man, thy Brother; but Godman, thy Maker, and thy Father. Every Communicant is thy Peer, but he

\*\*Cor. 10. King of all. And his Table, not thy
Fellows, but the Lords. Worship, not
Apociss. Fellowship, is fit for Gods Board. In
1 Cor. 10. his House, thou art in his Presence;
but Here, before his Chair of Estate;
the Mercy seat of Almighty-Majesty:
What? a Man of Earth, and Bold,

What? a Man of Earth, and Bold, so bold before the King of Heaven? Even Celestial Spirits cast their Crowns down before his Throne: shall Dust and Askes carry up his Crest before him! My soul! Thou are better taught

Apoc. 1.10. him! My foul! Thou are better tanght Gen. 18. by an undoubted Divine.

Pial. 89.8. God is greatly to be Feared in the Council of his Saints; and to be had in Reverence of all them that are About Him.

Plal.95.6. O Come, let us morship and Fall down and Kneel before the Lord our Maker.

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### The fum of this Soliloquie is,

God our Common Maker, must have a Publick Service, in Common Prayers and Wership.

Every Man must pay God his Homage: and the greater he is, the greater his Obligation to it.

There must be a place set apart for that Service; and the Church, for it is a sacred place.

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As for Holy Duty most sit, so for Heavenly regards; no place out of Heaven is so lovely, and desirable as the Church.

There must be a time set for Holy Asfemblies in it, and by Ancient and Universal use, that with Christians is the Lords Day.

As Prophanation, so Superstition must be shunn'd in the due observation of that Holy time.

Its ill to keep our selves from Church (unnecessarily) and worse to keep away others.

If Rude, and irreverent there, as good keep away our selves.

At Communion times, above all, we should be neither Absent nor Rude.

S 2 Monday

# Domestical-Devotion.

OR,

A Soliloquy Inviting, and Enabling the Soul to a Privacy of Picty, and discharge of Daily Duty in secret and Closet-Prayers.

HEar, O my foul! What is required to the Service of God.
For, as thou dost know it in vain, if thou dost not do it; So thou canst not do it aright, if thou dost not know

Joh. 13.17. it. Know then, O my foul, Pro. 19.2. As thou art of thy Sel

As thou art of thy Self, One, and One of the World; thou dost One, and must pay Almighty God, the Maker of Thee and It, a Private, and a publick Service. In the Closet God must see it, in the Charch Man must behold it. There, Dear Child! Speak freely for thy Self, to God, be thy own Prick and Mouth in secret; and doubt

not but thy Heavenly Father will grant and Seal thy Suits: But Here, let thy \* Mother Speak for thee, and Her Church. Priest (Gods Lips) be thy Mouth unto Almighty God. The Closet, is thy Particular Church, but the Church the common Sanctuary. For Gods sake then be Reverent there; but here, both for Mans, and God.

Neglect not Dear Soul, neglect not thy Daily Sacrifice. Morning and Evening offer up thy service to Almighty Ps. 55.17

God.

Open the Day with this Holy Key, that the bleffing of the Light may be upon thee; Shut up the Night with the same Key, that the curse of Dark-Psal, 4.9. ness do not seize thee! Dare not to eat, nor fir, till thou hast Prayed thy Pass from Heaven, lest Mischief meet thee before night, and hale thee to thy Grave: Do not dare to Rest or sleep, till thou hast begg'd thy Pardon for the guilts of the day, lest Judge-Luk, 12, 20 ment surprise thy soul before the Morrow.

My foul! These are thy Visits, and Entertainments of Almighty God: and do not (O do not) to Give Man his, Neglett Gods Visits. He is the S 3 Greatest

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Greatest Person, serve him therefore first. Be not guilty of that Rudeness to thy heavenly Father: which thou abhorrest as Uncivil to a Noble Person; Let Him stay and wait for thee, whilest thou Entertainest thy self with some Sorry one.

Leave not a Prince to go to a Peafant. (Thy Prayers and Addresses to 16.40.17. Almighty God, to Entertain any earth-Job 34.19. ly one whatsoever:) Alas! My foul! Pl. 91.11. In Comparison of the Mighty God, the Greatest man is not so much as a Pea-

Sant to the Mightiest Prince!

When thou art with God, Angels are with thee (O my Soul!) And do not turn thy Back on Angels to go to Men, though Saints; and much less to such as appear in finful shape, like Devils.

And though thou be no Priest, nor professed Recluse, bound by Canons to Set hours; yet, my soul, thou shalt do God and thy self but right, to Set and keep some Set-Times of Devotion.

Thou canst do so much for thy Bodily Health, thou shouldest for thy Souls! Observing that Rule brings better health for a Time; but keeping this Order makes healthy and happy for Ever! Ever! And if thou dost (as thou mayst) observe thy Physicians Prescripts, my soul, thou must not neglect Diviner Directions. Their best end is, that the Body may be more Servicable to the Soul; but the Aim of those better, that the Soul may be most serviceable to Al-

mighty God.

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or ! And if thou dost resolutely Set and observe thy Hours, who will disturb thee? Even the most Prophane will not for Civilities sake, and the Religious will not be so Prophane. And if any should offer such an Irreligious Incivility to thee, do not thou, by suffering it, do as much to thy God! Cursed is he that makes thee neglect thy Maker; Cursed thou, if any Person or Thing whatsoever, make thee Guilty of that Neglet!

My soul! For Honesties-sake, thou wilt not break thy promised Time with Man; for Religion-sake, do not break thy

Set- Hours with God.

And though God tie thee not precisely to such Set-hours of the Day, yet shalt thou do well to let Religion Bind thee to the best times of his fervice; And the Morning, when thy spirits are most Fresh and Unsullied with

S 4: Wordly

Plal 63.1. Worldly thoughts and affairs (as for Studies 10) for Devotions, is doubt-less Best. And the more Early, the more acceptably, dost thou make thy

Ps. 130 6. Devout appearance before Almighty

But not so, if most Late at Night.

Mal. 1.14. That, is to give God the Prime; this, the Dreg of the Day; if when thou art sleepy, and shouldest be in sleep, and hast no more ways to spend and pass thy time thou dost give the Relicks to thy Prayers, and bestow thy Broken Minutes on thy God.

My foul! The Religious King did rife at Midnight to fay his Prayers to God; But did not fit up till Midnight Ravelling out his time on Toys, which

Pf. 119. 62. Rom. 13.

13. Luk. 2.37.

should be wound up in his Prayers. To be on thy Knees when others are in their Beds (to break sleep for Devotion) is Pions: but (if not so) its good when others are, to be on thy knees, that thou maist take strength to thine, by a concurrence of others Prayers! Extraordinarily that; but Ordinarily, thou must do this. In the Evening and

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Pi.55.17 thou must do, this. In the Evening, and
Morning and at Noon will I pray, and
that instantly. Observe it, my soul! He

doth not make his Morning-Prayers

at Noon, and his Evening at Midnight, and Instantly always, sleepily never: The Time which God and Nature have set out for bodily rest, is best for sleep. Thou stealest from it, if (due time neglected) thou take of that for Devotion.

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Yea, thou dost commit a double rob- Job. 17.12.
bery, on God; and Nature! Him thou
robbest of his devotion in due time;
and her, of her due time of rest, to
Pay God what thou owest him. And
the Coyn is scarce current in which thou
makest thy payment; because it wants Rom, 12.
both metal of Spirit, and stamp of 11.
Gods allowed time.
Can. 3.10.

Be then devout daily (dear foul!) and observe due seasons and hours for thy Prayers to him, to whom thou Acts 17. owest thy self and Life, every mo-18. ment: and so thy Private Duty is discharged to God. And the better the more Private. Some affect Ostentation, and their Prayers in the Closet look as publick as a Pharisees in the Mat. 6.5. Market-place; as if they did rather act, then say their Prayers; and rather played, then performed a part of devotion: But so God see thine, no matter if no man Know it. It looks more

Sincere :

Sincere, if it be more Secret; and so much more precious, as it is more sincere. What thou canst then avoid that, let those, who would have Man Remard them, have Man See them.

Mat, 6. 6. But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to thy Father, which is in Secret, and thy Father, which seeth in secret shall reward thee Openly.

#### The Sum of this Soliloquie.

Plal. 86.7. God is Singularly God of me, as Uniand 50.7. verfally of the World. and 118. For this, I on God a particular feras.

There must be sometime Set for that

1 Chron. Evening and Morning are Best Hours 16. 40, to be set.

1 Thef. 5. Time Set to God, must not be Broken 17. by Man.

Noon and Midnight are not Gods Morning and Evening.

### Tuesday Soliloquie

PERSONAL TRANSPORTS

## Perpetual-Service.

OR,

A Soliloquie directing the Souli in those Duties, which must never cease whilst we Live, if we will be happy when we Die.

Et-hours of Devotion do well (O my foul) but that Service is not all. To give God Two a day, and Spend ten at thy pleasure. The truth is, Two are fet apart to Pray, that we may spend all in his Marth. 2. Service. Which if we do not as well Prov, 281. Endeavour, as Pray to do, we do but Mispend those two. For, my soul! Thy Prayers, are but Mockeries of Almighty God, if thou hast no care as well to Do as Say thy Prayers! Observe then some Hours for thy Devotion, but all Time, in thy Conversation. The Eter- Luk 1,200 nity which God will give, and the goodness which preserves thee every Momento

ls

Luk. 1.75. Moment, will not abate a Minnte of all; Act. 26.7. for this thou owest him Service, All the days of thy life, Every Hour of Deu. 6.13. the day, Every Minnte of the hour. & 10.12. Thou must do him Homage at some 2 Tim. 1.5. Times, Injury, at none; Kneel at Times Act 24.16. before him and Pray, but Offend and 2 Cor. 1. Provoke him never, My soul! Krep-Rom. 12.1. ping a good Conscience is doing Him Deut. 8.6. This service. In all thy Ways then

Deut. 8.6. This service. In all thy Ways then Ps. 119.5. study thou to keep a good Conscience, Prov. 3.6. That is, a Conformity betwixt His, and Heb. 9.14. thy Ways! His Will, and thy Life;

His Laws, and thy Courfes.

Pro. 4.23. And fince thy Thoughts, Words, and Deeds, are the three Courses of thy Life, how they are to be Run, Take direction by his Laws.

And let Solomon fthat Great and

Wife King) reach,

1. The Government of thy Thoughts.

[Keep thy Heart with all diligence.]

A Little will not serve: All is little enough. For thou canst not keep Hand or Tongue without this. Their courfes being Rivers that spring in the Heart. Out of the Heart proceed evil.

Thoughts. Mardene Adultseine Ferr

Math. 15. Thoughts, Murders, Adulteries, Fer19. nications, Thefts, Falf-witness, Blasphemies, Ill words, deeds, thoughts all

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flow from the heart; The Womb of wickedness, the Neft of evil; No Plal.7.15. Birth no Bird without it. With all dili- Job. 15.35. gence then, look to it. Since the Tri- 1/2. 19. 4. plicity of all ill is from it; a Double, a Treble Watch be ever over it. Watch then, my foul, that no Ill Thoughts lodge in it. Come they may, they will (by force of Temptation or Corrupti- Jer.4.14. on) but Stay they must not. If the Gates of Senfe let them in upon thee; do not Board them, do not Bed them, Confent not to them, Delight not in them. Thoughts are like Birds, they come as swift, and fly as high; their Hovering thou canst not hinder, But their Nestling thou mayst: If of an ill feather, thou must. Suffer them; and they will Hatch, Fledge, and Fly A-Deut. 14. broad, out of tongue or hand, in Words 11, 12. or Deeds of wickedness.

If then Flesh or Devil bring an ill thought into thy Heart, Wandring or Wicked, to God or Man (any way It,) do thou forthwith From, and Turn it out. Bid it not Welcome, but Avant. And if that will not put it, pray it, away. Groan to God under it, that He may Remove it. And if yet it will not Go, Job33.23. Call in Help from God against it, Seek Ghostly

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Ghostly Counsel about it. My soul! If an Infant thought grow too strong for thee, if it grow Man, how will it Master thee? Gry out then at first, and Call in more strength then thy own to drive it from thee.

And because it is so hardly got Out, if once let In; therefore watch what thou canst to keep it out. See to the Mar. 1.13. Cinque-ports, and at every Gate of sense

fet a Watch: And the Eyes and Ears Efpecially, as the principal Gates. David
had never had so much as the Thought

Job 31. had never had to much as the I hought
1.7. of Adultery, had he looked better to his
Prov. 4.25. Eyes. Nor would the Wherish woman

& 17.4. have come into the Young mans Heart, 2 Sam. had he kept her out of his Ears. At

Pro. 7. 21. these two gates Adam was taken, and Gen. 3.16. Mankind Lost. Nor is the Fort of the

Nec potest Heart (almost) ever got, till we give up arx mentis those Outworks. Gazing on temptation capi, nist and Listning to the Devil, is the Over-

hostilis ir- throw of Man. For if the heart be gon, ruat exer- all is lost. As the first thing which lives, eiths. its the Last which dies, as well in Spi(Hier.) ritual as Natural Life. If that then be

Prov.4.23. Departed, thou art a Child of death.

For out of it are the issues of Life. Above

Yes, and keep thy tongue too. A

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thy Life, Look well to thy Tongue.
(2.) The government of thy words.

It is S. Peters Transcript of King

Davids proclamation,

Who is the man that would live long & pf. 34.13. fee good days; let him keep his tongue from 1 Pet. 3. evil, and his lips, that they speak no guile. 10.

It is Unruly, and apt to Run to Evil : Jac. 3.2. a Bridle therefore thou must have for Jac. 1.26. it. And what is that? Surely Gods Law, is a Bit; His Threat, a Curb; thy Pro. 4.24. Resolution, a Rein (all make a good Pfal. 12.3. Bridle. ) The Bit is in every Mouth, the Curb in every Far, the Rein should be in every Heart. If the tongue go against Law, it must come to Judgment. Even Words must be accounted for: If Vain; thou must answer for their Jude v.15. Idleness; The Indge affures it. If Vile, Mat. 12. then thou must look to answer for their 37. Idlene s; the Judge pronounceth it. Job 6, 26. For, By thy words thou shalt be justified, and by thy words thou shalt be condemned. Though but Wind (as they blow from Holy or Unholy Spirit) they Waft to Heaven or Hell. My foul look to it: Life and Death are in the Power of Prov. 18. the Tongue. This made David rein 21. his in. I faid I will look to my ways, I Pfal. 39.13 will take heed that I offend not with my tongue,

2 Pet. 2. Seeff thou not, O my soul! How On18. chast hearts have Tongues full of Filthiness? And a Stems is in the month

Jud. v. 13. when a Whore is in the heart? have
not Prophane hearts, Tongues full of

Ungodliness? A Hell in the mouth,
when the Devil in the heart? have
not Uncharitable hearts, Tongues full

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of Slanders, and Cenforioufness? A Pro. 33.14.

Knife in the Mouth, when a Butcher & 24.2.

in the Heart? Do not False Hearts fill

Tongues with Lyes and Deseitfulness? Hos. 9. 8.

A Snare in the Mouth, when a Fowler Jer. 9. 5.8.

is in the Heart? Do not Proud Hearts

fraught Tounges with Scoffs and Dis-1sa. 57. 4.

dainfulness? An Ishmael in the Mouth,

when Lucifer in the Mind?

No Ruling thy Tongue then, without Governing thy Heart. Yet thou are Rnin'd, if it be not Rul'd. Wickedness Gen 6.12. was the ruine of the World. And the 13. Tongue (Unrul'd) is a World of wick- Jam. g. 6. edness. They fet their mouth against Plal. 73.1. Heaven, and their tongue malketh through the Earth. But do not thou thine. Blaspheme not, Curse not, Swear not, Speak not what is Ill, or Mean, of God: that's to fet thy Mouth against , Kings Heaven, and thy Darts against it do 19.22. but fall on thy Head. Nor give thy Pfal. 52.5. Lips leave to do all Mischief to man; that's for thy Tongue (like the Devil) to Run through the Earth. Mischieve Eze. 22,8. not his good Name; Its to Murder more then his Life. Dost thou cry out Provat 8: of a Wound in thine, that dost Murder anothers? Doth not that very Outcry Condemn thee of that Murder? And

Man. He is their Father. Speech from

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the Mind is the Natural Issue of words
(Minde and Tongue are as Man and
Wife for that Issue,) but Against it, is a
Child without a Husband, out of Marriage, spurious. And therefore no Heirs, Rev. 22.
(cast out of the City) no heirs, except 15.821.8.
the Devils, to a portion in his lake of fire.

And rightly that; In the fire, because a Fire brand. Yea, so my soul, Every Jam. 3. 8. ill Tongue is. A Fire-brand of Satan in Mans Month, which sets all the Body Ps. 120.3. on fire, and Burns the Soul with it; sets the little World on fire, yea, and Great One too. Kindled from Hell, and Burning for it, and to it.

Dean Soul! Save thy self from this Ph. 141.31 fire. Pray Gods Watch over thee; Set a watch, O Lord, before the door of my Lips! And do thou set a Lock upon it, Ps. 39. 12. hold it in. It will Trip and fall if it do Run out. Impossible it is, to speak Ps. 140.8. Much, and Well. A man full of words cannot prosper, because he will Err. If Dinah Gad without wit, she will not return without shame. For the Tongue to be a Vagabond, is the way to prove Prostitute. Besides therefore Natures Barrs (Lips and Teeth) put on it the Lock of reason, and shut it up in s-Jam. 1.19. lence, so shall it be kept from Much

Matth 23. Eschew evil and do good and dwell for 25. evermore.

Matth 22. Do no Implety to God, nor Injury 21.

Proceedings of the control of the Do

what he Commands for himself First,
Mat. 7.23. and for man, Next. And thou dost
Rom. 2 22. Good. Observe it (my soul) as a PlauJac. 2. 11. sible, but damnable deceit: An InnoHeb. 13.18.
Acts 23. 1. sence from ill, will not serve with a
Exc. 18.6. Negligence of good. As thou maist not
8. Be wicked, thou Must be godly. As no

Pro. 23. Wrong, thou must do, All Right. And yet a diligence in good will not discharge without an Innocence to ill; As thou must be Just and Religious, thou must not be intemperate and Sacrile-

gious! Indeed thou art Neither, if not both.

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both. For the Law (Gods Way) is for both; and Conscience (Thy Guide) Jam. 2.10 looks at his Law. Thou may ft no more feal thy Neighbours Bed, then his Clock; nor take away his Goods, then his his Life; Thou mayst no more kill thy felf at a Table, then a Duel; and may ft Plures as well Kill as Starve thy felf. Nor necat cramayst thou more Eat out of time then Pula. measure; nor deny thy self due repose then repast; nor do it to others more then thy self. For, this is all one, to Diftemper the Body, and to Defroy it. And though the Body be but thy Servant, it's too Good for thee to Kill it. Indeed thou dost so much Wound thy felf, and Lame thy business, as thou dost Hurt it. Away then my [oul! Away as with a Gluttons Board, and Wantons Red; so with Untimely Foods and Sleeps, if thou lovest either Health or Heaven: Thy Difeafes become thy Vices by a wilful Negligence, and Soul

and Body, Both full of Difeafes. Nor may'st thou use God worse then thy Self, Thou must no more rob Him Mal. 3.9. of his Goods then his Glory; nor of his Pfal, 29,2, Service, then his Goods. Nor shoul'st Ex. 20.7. thou more Spaul on His Name, then Lev. 24.16 Spit in his Face! In a word, To Love, is

to do all thy Works. For then, thou Romis. 8. wilt do God right first, and thy Self ITim. 1.5. next; and thy Neighbour next thy self, and that's All. All, that either Law, or Gospel asks. For all is but,

Tit. 2.12. To live godly, and righteously, and soberly in this present world. And as

Mic. 6.8. love is (in sum) all that; so Charity is Rom. 13. (in short) all Love. God himself makes it 10.
Mar. 9.13. Chief of all. He will have Mercy, and

&5.23.24. not Sacrifice. He gives it Place before Heb.13.16 Piety. He loves thy Alms before his Offerings, and had rather see an Empty

Altar, then an unreconciled Brother. Nay, for Gods sake to do man good, is

Phil. 4.18. to make a Sacrifice of Mercy. A most freet and acceptable Sacrifice, and most Honoured Piety. No marvel then,

Proi 3 27. if it take place of Justice.

Deut. 15.7. The truth is, it is a Piece of it, and Pf. 112.9. The truth is, it is a Piece of it, and Pf. 112.9. The truth is, it is a Piece of it, and Pf. 112.9. The Principal, that in the Holy Tongue, one word speaks Both. \* Alms are Mat. 5.7. Debts to the Needy, by his Law who Dan. 4.27. Is Lord of thee and thine; and the Pay-Matth. 25. ment so good, as procures from him a 34.35. General Acquittance, though but a Pro. 19.17. particular Duty. Nay, not a Gancel onely of the Debt, but a Crown to the Debtor. And wonder not at it, O

my Soul, fince it makes thee Creditor

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to thy God, and Benefattor to thy Sa-Matth. 15. viour. As if (as all is Nathing with- 1 Cor. 13. out) Nothing well All, with Charity, 23. the chief of all.

As then it is in thy Power, thew it :25. Abate something of Back and Belly, 1 Cor. 16.29 rather then have Nothing in thy power. With those superfluities provide the poor of \* Necfaries. Did they give \* Supertheir Ear rings to make a God? Wilt flua divithou quit nothing to fave a man? faria pau-shall all be Lavished away, that should perum. be so Laid out? All to vanity, Nothing Eph.4.28. for mercy! O, my foul, Tremble to Exo.32.3. think how such Accounts will pass at Ezek. 16. the great Audit-day. If thou canft at 49. once Discharge thy felf, and Oblige thy Phil 4.17. God; why dost thou Bind over thy Luk. 16.2. felf by such Astions of waste, to answer Math. 19. Divine Justice, at the Dreadful Day Matth.25. of Judgment? Dear Soul! Read and 42. Avert the Doom, thou canst not An-Luk. 16. fwer it. Yea, see it in Execution, and 33,24,22. quake to see it. Dives, that would not give a Crumb of Bread hath not a Drop of Comfort. How much better had it been to have Fed Lazarus, then Fared so deliciously? To have given Alms, then received Torments?

not to have spent so much on the

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Flesh, rather then End in Fire? Dear som, be thou more Devoted to Charity, let that never be thy End! Look to all, but to that above all thy Works, as thou dost unto thy Words and Thoughts.

Heb 13. This my foul, makes thy Conscience 18. good, and thy Service great, when it Ps. 119.6. takes care to Keep all thy Ways right. Indeed it is that (then which nothing is more precious) to give thy self a Holy sacrifice, unto his service, Nothing is desired more.

Rom. 12.1. I beseech you therefore brethren by the mercies of God, that ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.

The Sum of this Soliloquie.

Pf. 48.13. God being our God, even unto death, must be served all our life.

Our Conscience of all our mays, is His

Perpetual Service.

To look to Thoughts, Words and Deeds, is to have care of all our ways.

(1.) The heart must be strictly Kept because the Spring of all ill is in the Heart.

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First Motions must be repel'd, and the Senses well watcht, if we will keep the Heart.

Eyes and Ears must be chiefly watcht, of all the Senfes.

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2. The Tongue must be bridled, as me love our life.

Gods Law, and Threat, and Mans

Resolution make a strong Bridle.

The Tongue will be easily rein'd, if the Heart be rul'd, and bardly elfe.

It will fly out, if God keep not the

Door of thelips.

Taciturnity is a good Lock to keep it in.

3. The Hand muft be bound from ill, to Good.

To God and Man it must do no Evil, Ad. 1416. bat all Good.

True Love performs all.

Charity to Man, is by God accounted as the Principal, and Total of Love.

If we have to spare, we must spend; if not, pinch rather then want to lay out on Works of Charity.

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Wednesday

## Wednesday-Soliloquy.

## Remora's or Hindrances in Religion.

OR,
A Soliloguy shewing the Soul the
Errors and Dangers in the Wayes
of Godliness, and how to
avoid them.

T Soul; to keep thy self continually ferviceable to thy God, is a great and hard Government; More to sule the little then the greater World; but

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Pro.16.32 & 25.28.

thy little, then the greater World: but will be eased by some helps which are to be had; If thou wilt avoid what hinders, and observe what surthers thee in the way to Heaven. And if thou dost survey all, thou wilt see, that false Principles, bad Customs, vile Companies, vain Scruples, and Ghostly Negligences, are principal Bars and Hindrances! Conscience is Gods Clock, to teach thee how to know and spend thy time in his Service, but given thee to keep: If then the Wheels be ill that move it, or Dials salse that guide it;

or it kept foul, or thou forgetful of it, how should the Motion possibly be restified, and it go right? And (my Soul) Principles and Habits, are the Wheels; Examples, Dials; Scruples, Dufts; Rests, Forgettings of it.

Mind and Will are the wheels on which humane Actions move; Ill Principles, and Habits spoil the Wheels. And (of many) as the very Pests and Perversions of all regular life, Eye

thefe : as,

1. Ill Principles.

thou feest others Worse. For so there shall be but one man bad in the World, to wit, the worst. Nay not one, because be he never so bad, the Devil is worse. Rather, Judge thy self Eph.2.22 bad whilest thou seest a better, because by the grace of God, didst thou equally Eph 3.8. pray and endeavour it alike, thou mightest be as good: By leave of that thou maist be very nought. That Principle therefore is bad. And no better,

2. To think thy self not bad because

particularly good. So Abimelech had been as good, as Abraham. God knows he did not adulterate Sarah (Act or Thought) For that his heart was

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I Tim.I.

Ad. 29.9.

2 Chron.

13.9 10

13.

Ps. 19.6. upright. Yea, but if it encline or lean to any Ill, the Heart is not right: for 2 King. 10. then (fince there is some Sin which Every one hates; because a Contrariety of Sins, and some he loves) the World (which hath many) would not have one Hypocrite: And since no man is

Mat. 5.46. one Sinner. I may walk in the Dark by that, and therefore it is false Light.

So is it,

3. To think my Life good, if my Heart be honest. (If my life be not according to my Heart.) Saul then needed not be converted, for he did blaspheme and persecute, from an honest Heart. And there is should not have been smitten, for he meant well, when de did ill, in staying the Ark. A wrong Meaning

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Is. 10.7. mars a good Action; a right makes not a good Conversation. Not to be Hypocrite, is good; and so it is, not to be Prophane. Not to shew more good then I am, is Good; but not to be less good then I should be, better. So then if I think as I should, I must do as I think. Else as doing contrary is damnable Hypocrise; so doing less

is Inexcusable Negligence. Yea, a bad Jam.4.17. Tongue or hand, where the Mind is good becomes more Inexcufable. So then to think is Error. And so it is,

4. To think my felf good, because godly by Fits. Why? Every man is fo; When the Fit is on him, Pharach him- Exo. 8 3. felf is a Saint; will confess, pray, pro- & 9.27. mife any thing. Whileft the Plague is & 10.16. warm, his Iron-Heart melts; but ifthat Exo. 14.4. be over, as hard Iron, as ever. A Saint is Gold for Substance, the same in, and I Per. 1.7. out of the Fire. A Miscreant sometimes will be a Saint; a Saint never Miscreant. Under the Crofs he may be more tender; At a Communion more 2 Cor. II. devout : Never debaucht and obstinate. 15. A Habit of strength (not a Fit) makes a healthy man; A. Constancy of good earriage (not an Alt now and then) makes a holy one. We shall be judged by our Wayes (not our Steps.) So to Think Ad. 24.16. then and do, is damnable Error. And Ezck, 7.3.

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5. To think my felf good, because my Belief is Right. Is so, the Devil will not be wrong. He believes there is Jam. 2 19. a God, and Christ his Son, and the Sa. Luk. 4 41. viour of the World (so far a Christian, Mar. 5.7. most Orthodox in his Faith) but hath Act. 16.17. Hate to God, and Rage to Christ, and so Apo. 12.9. in an ever damned Condition, because inveterate Ill in his Course. A good Be-

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lief

Remora's in Religion. I Tim. I. lief and Life, both, make man Good. A Rightness in Religion and Conversation, Perfett a Good man, Believe my felf a 2 Cor. II. Cherubin and Live not a Saint, I am but a Devil; Tomy Phansie an Angel, but in Gods Eye, a Fiend. My own Eud, but Gods Reprobate. The Principle is Damn'd which cheats the Soul of Heaven (if believed ;) And so it doth Thousands.

6. To think, the Soul well, if Abfolv'd of her Sins. (If I Sin in Hope of Pardon, and after Pall againe into Sin.) My Soul! Where Confession is Most Ufed, Souls are thus much Abufed. But Bleffe thy felf from that Errour. Do not thou fo much abuse thy self. To Sin in a Presumption of mercy, is not the way to Pardon, but Judgment. Nay, cuts off all hopes of Pardon, because to be left to the Judg without the Plea of an Advocate. For that, is Mercy,

Deut.29. 19.

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5,19.

14.

Job 1.8.

Rom, 2.4, Extremity; for Offended Justice will punish nothing more then Abused Mercy. And if God do not give thee Pardon, the Priest cannot Seal it. For what he doth is In the Name, and, By the Order of God, whose Kers he carries, not to do

which thou hast Abused, and so thou wilt have Justice without Mercy, to

Toh. 20. 22,23.

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what he Will, but Should, in His house. Mat. 16.

My Soul! When Gods Minister due
ly absolves thee; himself Pardons
thee; but if thou Steal thy Pardon, thou
gettest it not Duly; and if thou cancel it after it is got, as good not get it.

And to Pretend Penitence to such a
purpose, and Presume to offend, before
and after such a Purchase, is first to
steal a pardon, and then cancel it. To
make Gods pardon, a patent for Sin
is ill. And,

7. Tothink Practice of Piety belongs to the Cloister and Clergie. Their Obligations may be More, but thy Duties ore no Leffe. If a Man (whoever, or how, or wherever thou livest) thou Owest thy God the Essential Duties of Plety as thy Maker, Preferver, and Redeemer too (by the Greatest Obligations.) And for this (Whofeever thou Apoc. 1.6. I Pet. 3.4. art) must be a Priest. (A Priest to Offer 2 Cor.6. God that Sacrifice :) And Wherever 17. thou art, must have a Cloifter (Place Mat. 6.6. and time to sequester thy felf) from Pfal.4.5 the World, to his Service, Though not 15,16. Religious Votaries, all must be Religi- Joh. 15.10 om. That belongs to all. Pfal.3.18,

My Soul! thou hast seen seven Guides 20. which mislead Millions out of the Way Ro. 12.1,201

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to.

Pf. 95. 10. there, Know them All, and Shun them.

Mat. 15. 14. For if error be thy leader, thou can't not be in the Right way. And as Principles,

2. Ill Habits.

They are to be Avoided my Soul! For these will Carry thee wrong, though thy Guide be right. And this, will wheel thy Heart, as the other do thy Mind wrong. But the Soul goes wofully Anry, that is Misted by both. An ill Custome is a second Nature. And

do ill (it needs not a Second.) An Inveterate Disease it is, which to Keep is Death; and to leave, Impossible. O my Soul! Sin is thy Blackness; and Vices

Jer. 13.23. thy Spots; but by Continuance become not Accidental, but Natural; and what Laver will wash off an Æthiopian Blackness? or Fuller, take out, a Leopards Spots? Why cannot some speak, but Swear? Why do not some Talk, but Lie? Why cannot some live more without Drink then Breath? And others, no more want their Lusts, then Sleep? But because their Tongues have

Rom (:5. got the Custom to speak; and their Bo-Joh. 8.21. dies the Habit, to do evil? Live not then in Sin, as thou wouldest not Dye

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in it. Naturalize it not, if thou wilt not Dye for it. Reiterate not the Alls Heb. 3. 17, of it, if thou wouldst not Naturalize 12. it. What thou canst, Commit not the First Alls, and thou shalt not Reiterate it. If thou hast been Overtaken Gal 6.12. with the first, Run away from a second, least a third Overrun thee, and Leave thee in the way of death, Yea, and at the very Door. For, my Soul!

of Hell. And many strokes of guilt will animi, liAnvile it to Hardness. And then, as men in ermuch Sense in that, as will be in thy ni.
Conscience. And then, as much Blussing

Conscience. And then, as much Blushing
on Brass, as will be in thy Countenance. Zich 7:15.
Entrance tears off the Vail of shame, I Tim. 4.2
but Continuance Whores the Forehead; Jer. 8.12.
And so, my Soul, it is with all Sin as & 6.15.
that, One. Entrance Conceives Continu- Jer. 13.336

ance: This, Begets Custom; And that Pro.7.21, Impudency: And it, Vengeance. Say then, my Soul! Say, and do, with Humable and Holy Joh,

Once have I Spoken, but I will not Job 40. 43. answer, Yeatwice, but I will Proceed no 5. further. No: Thrice may carry thee so far from God, that either thou Carest not, or Canst not, Return, and so must on, and Proceed. Proceed for Want of Jer. 9.34.

T 5

418 Remora's in Religion. Apoc. 22: a timely Pause, till thou come to a fatal Period. Beware then of bad Customs: and so do by 3. Lend Companies. Indeed, the Way not to be fruck with those, is to fence against these. For Pro.4. 14. they will both instil the one, and induce the other. That, as they are Schools of Error; and this, as they be Forges of Wickedness. Those within, these with-Hol.7.6.7. out, both lead to Lendness. According to the Dials next us, our Watches go; and wrong, if they be fet to wickedness. When David therefore would have his go right, he bids thefe be gone; Away from me ye micked, for Pfal. 6.8. I will Keep the commandments of my God. That is, his Conscience cannot go Pro.1, 10. right if their Company be not away. Mat. 26. How should wego right, and be with them, that are wrong? Saint Peter (though fully refolv'd and warn'd against it) thus fell into his fearful Er. ror. The way of Christ lay not through the High-Priests hall; nor will Devotion kindle, but cool at fuch a Fire . A Spark amongst live-coalsholds it's Heat; A. Pro. 13,20, mongst dead, it Dies. My Soul, If thou, canst not decline Evil-livers, de light not in them, they will damp and

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Dead thy Spark. Civility with all is Pro. 6 27. good, Familiarity dangerous. Thou Col. 3.12. mayft live amongft Gods Rebels, thou 100 must not love them. If thou dost, thou Eph. s. 11. wilt in time be like them. Dead (as Mat. 8.28. they are) to all good; (as the Living Eph. 2.1. Bodies chain'd by the Tyrant to the Dead :) and buried (as they are) in all ill; (as found Bodies living with the pestilent carch their Death (and (without the prefervative of Gods great Jud.v.232 Mercy and Grace ) damn'd with them; for both, (as those that are found with Rioters) incur the same Dasm. How Num. 16. dost thou fear their Condemnation, 24. and love thir Company? How canst Aroc. 18:44 thou laugh with them in this World, with whom thou wouldst not houl in that other? Why dost thou dread a plagnie Body, and fit with a pestilent Plal. 1.4. Soul? Surely thy Soul is better then Cathedra thy Body, and her Plague worse; and Pestilenia. that Infection greater. Read, Lord have 2 Cor. 11.3: mercy on them, writ on a Sinners Door ; Pro. 4.15 when thou dost see in their lives, a Act. 2.40. Cross to all Gods Commandments. And, my Soul, fay, Lord have mercy on thee, for daring so much in Spiritual dangers, and Lord have mercy on thee, that thou do not further dare

so much Shun Prophane Companies: And as not go the way with thele; So do not give the way to

4. Vain Scruples.

My Soul! Two things God defires: Thy foy in His Service, and His Comfort in thy Life ; The Devil a Friend to neither, feeks to Rob thee of both ; And thy Scrupels are his Theeves. If they Overtake and Overcome thee, they will Binde thee from the One, and Beat thee out of the Other; taking both thy Heart from all Duty, and all Fey from thy Heart! Believe it, they will give thy Spirit no Freedom, and thy Conscience no Reft.

1. For when thou houldst be Doing good, thou wilt be Disputing it; when ar God's Work questioning thy warrant; when Asting and waiting on His Service, Entertaining Arguments about it Thus, when Others are well On their Fourney, thou art quarrelling thy Pass: and doft either, with Balaams afs, fland

Jud. 22.22. and not Move at all; or with Pharachs Ex.16.25. Chariots, drive on heavily. And no Wonder ; For the Wheels are off. The Mind becomes Dark, the Heart Dull the Spirit Dead, the Conscience Dar'd: Nothing but Weaknels and Wavering,

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and Trembling, and Chilness and Confusion in the Pomers of Action, and so Either none at all, or a Stupid, Trepid, Troubled Motion. These be the First-fruits of thy Scruples (Petters and Snares.)

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Heart Gauls and Gripes! They will Beat thee, till they leave not one found Part of Comfort in thee; Scourge thee with Thoughts, Sam thee with Doubts Wrack thee with Fears, Torture thee with Perplexities, till thou hast neither Joy of duty nor life; Leaving thee in a Labyrinth of wo, Doleful, Dismal; full of nothing but Damps of joy, Dumps of Spirit, and Distresses of Conficience.

And here, my Soul! Take View and heed, of the Devils boundless Craft, and 1 Pet. 5 82 Rage, when he cannot make thee quick to ill, he will make thee dead to Goodness. If not Dissolute, Irrefolute; If not Debauch'd for Hell, distracted Heavenward. If Loose of life then Conscience it self, is a Scruple; if Strict, then Every Scruple, is a Conscience. First, he would have thee have No Conscience; and is not, It, to be all Scruple. With the prophane, Even Careful Piety goes for

for Holy Lunacy; and Metions of Holy Spirit, for firs of ghoftly Phrensie. But to the Religious he perswades, what he can, what they do, and are; all to be Prophane. So when he cannot make our Hearts hard as Flint to bad purpofes, he makes them weak as Water to better.

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And this is the Malice of the Devil. When he cannot have us in Hell, to have it in us. To torture us with our Scruples, when he cannot with his Torments. Now, to have us without the comfort of Heaven, because not ever without the Toys of it. He would have all like himself, if they will not go to it, carry Hell with them.

But, Dear Soul, do thou defeat his 2Cor. 2.12 Devices. A scrupulous Conscience is as unsafe as sad. Thy Scruples, as they are thy Clogs, and rods, so they will be his Screws, if they continue fo. Screws to wind thy Thoughts up through Doubts and Fears, to the utmost Pin of Despair and either leave, thee there or let thee down again, to as ill (though a more merry Pin) of thy first estate, in Presumption. They will hoist thee up from Atheism, till they have thee to Superstition, and then then let thee fall to Atheism again, So Nicene fo of life ends often in Retchlesness of Conversation. When Saran cannot make our hearts tough enough. he makes them tender too much; and from that Excess, brings them again, and so makes them to be tough.

My Soul! if well, and with wifdom, thou canft not be enough; but if Vain, and Ill, Conscience may be too much tender. And abundance of doubts and scruples will make, and prove it, fo vain; that's the Devils Defign. But how then wilt thou defeat him?

Sure, never without the Aids of God; and therefore thou must pray his Help. And often not without the Help of Man, and therefore thou must take his Aid. If the Cleck of Conscience stand or go not even; it may be, because the Wheels are foul, dust diforders the Wheels. My Soul! What are thy Scruples but those Piles of Dust (scarce visible to the Eye, yet hurtful Job.33.29 to the Clock) and who then must di- 112.50.9. rect thee, but some skilful Mafter in the Art of Souls? Some upright Judg in the Cases of Conscience? If thou

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Gal. 6.1. thy Duft. Or go to some of Experitieb. 5.14. ence, if thou wantest One of that Skill. But not to one Subject to like Niceties, for their Advice will but Confirme and Multiply thy Seruples. And thy self mayst concur with thy prayers and their Counsels.

In the Name of God, Go on, in thy good way, and against Common Errors and Frailties, Encourage thy self with Christ Merits, and Gods Mercies. Let known good, be Done, and Ill Shun'd,

Act. 15.11. from an Upright heart; and if any Pl. 42.14. thing Fail, it will be Pardoned, and (if 1King. 15. Necessary) shall be Known. Kill Go-Job 42. 7. liah with his Own Sword, Scruples by

Phil.3.15. Scruples; Make Satans Skrews Gods Engines. Skrew up thy felf to a Better, and Greater care of Godlinesse, by the Force of thy Scruples. What they Prerend, make them be, Movers and Sollicitors for Gods Service; And with One Scruple Kill, all: Have them in jealousie for Naught; Bands of Satan though in Virgins Attire, and Entertain none but One, to Scruple all Scruples: Make not Shie (nay make Consoience) of this; It's the way to Clear all out of Conscience. Harder for the Soul, where the Body doth Affift; and the Humour

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Humour of it is (as in Melancholick Tempers) to raise Jealousies and Fears: (For that is to Empty a Pool when a Spring Reeds it:) Yet even, so it May, and Must be done; and, Because with greater Difficulty, with better Acceptance. Look to thy self then, O my Soul! and Cherish not, but Banish,

cruples. And so thou must, 5. Ghostly Negligences.

Temptation and Corruption are the Parents of mans Sin, and Bane, (Faber and Mother of all Mischief.) And Idleness is the Mother of both. It is he Sewer that takes in, all Temptation, I Tim. 5 and the Pool that holds in, all Corruption. The Devils Pillow where he Lies, Pulvinar and Sins Bed where she Conceives, and Satana Brings forth all Wickednesse. O my Soul, Lay not him a Pillow, that Comes or thy Death, and make not her a Bed, that Stayes for thy Destruction!

or his Service, If he do, (even David imself,) he will put him on Desperate and Damnable Employment. It's said,

the du Damnable Employment. It's faid,

2 Sam 11. Better be idle then do nothing. Bu Nibil agen- surely, better be doing any thing (if no in do male a naught) then be Idle. Thou canst no gere discas. be Idle, and do no Ill. It puts thee into Prestat ni- the School of Vice, and the Devil will bil quam be fure to teach thee. Better indeed de male agere nothing then naught; for that's world Lu. 1 2.43. then nothing, the worst of any thing

But as Impossible for Waters to stand and not to stink; so it is not to dis naught, if nothing. To be Found there

at the last day doing well, be seen in thi Ad. 9.39. ever doing something. If not alwayer lot at Spirutual work, at Some civil, and ol innocent Employment. Though that ill needst not work (as most) for the at Living, thou hast as much to do a very price any, for thy Life. Eternity (my Seul ill

tas.

Momentum that's thy Life; And thy life, that' poi a quo pen- the Time to work for Eternity. Though det aterni- cameft, and continueft in the world ife to do that Work. How then dareff at thou ravel away that pretious Thread the Trifle away that Time! O that God at should set so great a Price upon it, and in Man fo mean! Man? Yes, my Soull v But not every man : Man in Heil doth Du

not. O! if they had as many World or as Shrieks (Ten thousand thousand me Worlds of Worlds) How willingly us

would

Bu ould they give them all, for a little if no ime! Time on earth to repent, and ft no cape the Damnation of Hell: The einte epth of whose woe, is Wailing and wil fringing their hands, and hearts, for Lu. 13.28. od lost eternally, because Time irre-work veratly gone, which well laid out in hing ife, might have saved that loss. And Man on Earth, wilt thou not be wise to del in Hell? My Soul! Be not thou there e man. Number thy dayes, and apply Pfa.90,12; n this beart unto Wisdom. Pray God & 34-5. and olly; if thou number them, thou the ilt find them few, and none to be the ared. Thou wilt find many spent doayea and mispent) of those few. Thou Soul lik find Eternity to depend on those that por Remains; Thou wilt find, as Ro.2.7,8. Those of eare past well or ill, a happy, or a 2 Tim. 2. world is rable Eternity. Thou wilt find, 16. larest at all ill spent are the Devils (none Psa. 89. 19. read; thy) dayes. And canst thou look God at the Days of Heaven should be and line, when thine on earth are the doth ous as Bliss. He neither values God or himself, that accounts not of his as me. He that will not lose Eternity, ingh ust number his Dayes. And so wilt

ould

thou

thou, if wife, my Soul. Redeem what Eph. 5.16. is Loft by a better Thrift with what who 2 Per. 4.3. Left. Now lay out No more on Vanilal

ty. All for Eternity.

112.35.2,3 Doth not the Clock of Conscience tell this? Though Wheels good, Dia no go right, all Kept Clean, yet if no Sha kept Going, not daily Wound up, buini

Rom, 12,14 oft Hung by, and forgotten, will in Strike Just, so Sloth Distines the

Conscience.

It is good and goes well, when a And Gods Law fets it, It keeps due time for Good , and none, for 14. (Doth the lea

Heb.iz.18. Decalogus norma agendorum.

Luk, 1.6.

Never, that, in Seafon : ) as the Point Liv of that; there are not Twelve, but To

Hours in this Clock.

And when it keeps Conformity will 2. Pet.1.10. them, it Points and Strikes Right. Bu Without Care to see, and have it g right, It will not Keep it. And that that must be the more, Because no Clos To so soon out of Tune, if the Care brue not much. My Soul then, If the fge wouldst not have Conscience Ill be not thou Idle. Let the Clock in the went, Ears Mind thee of the Clock in the tate Breaft; as the devout Man did, wh was wont to fay, O Lord God! an other hour of my life is now past, an

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I.

hong

wha national account can I give thee of it? So and aid he (so say thou) so oft as thou hearest the Clock.

ience And so, my Soul, thou seeft the Stops Dia and Stumbling-blocks in Gods Service; no Shun them, and thou wilt better Walk bu nin His Wayes.

ill Wherefore lift up the Hands that hang Heb. 12.12 th lown, and the feeble Knees, left that

which is lame be turned out of the way.

en a And,

the for Take beed, lest there be in you an evil

the Heart of Unbelief in departing from the Take beed, lest there be in you an evil Heb.3.22.

oin Living God.

t Ta

with Bu it g

an

The sum of this Soliloquie.

That God be duely and daily served the hat hinders must be carefully shun'd.

low There be Five great Impediments to re brue Piety, and the Constant Service

tho f God.

Il 1. Ill Principles are great Impedin the pents, viz. That I am good, and in good the fate towards God.

wh 1. Because others are Worse.
2. Because pareins 2. Because particularly good.

3. Because my Heart is honest, who kough not my life.

4. Because

4. Because I am godly by Fits 7 5. Because of right Religion, and

Belief.

6. Because Ministerially absolute. ved, if not Penitent.

7. Because it is for Cloistered and Church-Men only to be, what others 4

need not, frietly Religious.

2. Bad Habits are great Bars to Religion, because they turn and confirm the Soul against it.

3. Lend Companies inconsistent with good Courses, Pests of Souls, and to be

(han'd, as Plagues.

4. Vain Scruples great Prejudices ! pious Action and Consolation, Acts Satans endless Artifice and Malice to h

avoided much, and how.

5. Ghostly Negligences Mothers of Sin, Nurses of Temptation, Satans Ad vantages and Agents; Undervaluers precious Time, Sellers away of Eternity which no Treasure else can redeem, and it self (if gone on earth) past redemption nore in Hell, where Worlds would be given for Go a little Time.

> Thursday and a The

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## Fits Thursday-Soliloquy.

of old Helps to Heaven and Happiness.

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Ad-

her A Soliloguy acquainting the Soul with (nch holy Reliefs and Aids, as will much facilitate and further her Course and Progress in the Wayes of Piety.

(In two Parts.)

First Part.

Holy Meditations and Motions, great Helps to Piety. Y Soul, as those Avoid Diviances observed, thou canft sion. hardly be Bad; so some Re= liefs being had, thou wilt be ption hore easily Good. And, by the Grace n for fGod, thou maist receive all those relefs. Thy own Thoughts, and Endeaours may contribute all. If thou wilt

mpley thy Mind and Parts to think Ida nd do, what may advance thee moft. The Aids are not small which may be brought

brought in by both. And first Improve thy Mind, for that may do much, by,

Meditations great Promoters of Piety.

A Power that can daily Mount to Heaven, whither the Body, till the Last me day, cannot come. And How that, in but by Holy Motions? And what are ly they, but fuch as either Go to, or Come th from Heaven. When we Muse of it are they Go; When Moved from it, they all Come. What are our Motions to it, Sn. but Heavenly Meditations? and How We fo? But when some good thing of God He. or Christ, is and keeps, in Mind. Four If are made Famous for that, Death and the Judgment, Heaven and Hell. For, my Good loul, Remember thy End, and thou shall all to

Ecclus. 7. 36.

never do amiss. And Death is thy First, Judgmen Per thy Next, Heaven or Hell thy Last ofte then

end; These Four are thy Laft. Quathor Novifima.

Nor will fin be in Heart, whilest they hun' move to Duty, then to have thesein the Memory. Muse then often of those, the Live my Soul! And of that First, which to D comes first; and How Soon, who Live. knows? Vorle

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that Board I. Death. Id . molf and O Death! How bitter is thy Re- Ecclus. membrance ! Yes, to a Sinner, but 41.1. most wholfom against Sin. My fon!! Die thou must. And when thou shale, what will be thy Comfort? To have all wallowed in worldly Wealth? Swome in Sensual Solaces ? Arrived at Earth- Luke 163 ly Honowers? Alas! No! this will be 26. 2. om thy Corrafive. Then, all thefe Gands Manes f it are gone. The Flowers of thy Paradife turpitude. they all fade, and nothing remains but the Pf. 17.14. on Snake under them, Guilt, and Woe. funus.
How Woe to thee then, if that was thy Alex. God Heaven, Death casts thee out of it ! Philoso-Four If thy Hell, to want thefe, It throws phus. and thee into it: Then a Sheet is all thy Job. 14. my Goods, a Grave all thy Land; a Coffin 20. Shall thy House, Worms thy Companions; Job. 11. Corruption all thy Kindred; Stench thy 43. men Perfumes; and all thy Robes, Rags of Ita. 38.3. Las rottenness. No, the onely Comfort 1 Cor. 150 then, is to have Liv'd well; To have 2Pet. 3.14. the hun'd ill, and so want the sting of the Luk. 2.29. more Breast; to have done good, and so have Psal. 119. esein he Peace of the Bosom. So to have 165. e, 0 Lived, as not to be Ashamed to Die. So Job 19.

which to Die, as to be Assured for ever to 29.

who Live. O my soul! that wouldst give

Worlds to have a little such Comfort at

that

that Hour, Neglect not the Provisions
Lukage. of that Peace in thy Day. Believe it, To

12. Entertain Death with a smile and damnation without dread, is the Sole effect
Phil. 1.23. and Fruit of a Life well led in Gods
Heb. 11. fear according to good Conscience.

35: And canst thou think of this, and

not so Live? That knowest (as surely Eccl. 8.8. as thou livest) thou shalt die? and yet and 19.12. no more, Where, or When, or How, then if thou didst never Live? That knowest the time is Past of doing good, if not done before thou die; and thy salvation Gone, if that time be Past? O dear Soul,

Joh. 9.4. Look to the Body, that Death doth Eccl. 9.10. not surprize Both: Look thou to thy God, let it not Look after the World, that, when the Death of it comes, Thy

2 Cor.5.5. Life may begin, and it not fear the Prifon of the grave, because it shall Com

Joh. 5.58. out to a joyful Day of Judgment. And of that, my foul, have a Serious Meditation, of

2. Jadgment.

Sin will not be in thy Hand, if that be in thy Eye. It is the Bridle of Vanity, and Cmb of Lust. Rejoyce, 0 young man in thy youth, and let thy heat cheer thee in the days of thy youth, and Ecc. 11.9. walk in the mays of thine heart, and it

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the fight of thy eyes : but Know that for all thefe things God will bring thee unto Judgment. Seeft thou not, my foul, How this is Solomons Bridle? to Curb and keep in, the most Head-strong age ( Youth ) In his fullest Career (the Heart) on his Quickest Spur (the Eye) Thou shalt come to judgment? Away Acts 17. then with Sin to present Execution For 30, 31. How will Guilt stand before It, and it be without Guilt? or thou without Both? Canst thou Cancel it, my foul? \* Calcine \* Turn to thy felf sooner; and Conscience, which dust, is the very Quintessence of thy Self. Jer. 17 1. Couldst thou Annihilate it, thou canst not Providence; The Everlasting Monuments and Records of all thy Sins, Apoc. 20. Thou must come to tryal for all. For 12. all these things? Spare No Sin then, away with All. All is Book'd for the Bar. To an Act, Word, Thought. All Inroll'd though never so Secret. All is Seen, Writ, Kept ; and, For all these Eccl. 12. things God will bring thee to Judgment. Rom 2.16. God will? Away then, and Away a- 1 Cor, 4.5. gain, with all Sin. Thou may the Shift, thou mayst shuffle for thy self with Man (Bribe him, Blear him, Move, Make the Judge;) but God (the All-Wife, and All-just God) thou canst not

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thinks thou shouldst not hear Solomon speak, but thunder, and quake to Sin. In the midst of all thy frolicks (like

D.n. 5.6. Belshazzars hand-witing) this should

make thee quake.

O Innocence! How Precious wilt thou appear at that day? O the Bliss Luk. 6. 13. of that Breast, where thou art found!

Luk. 6. 13. of that Breast, where thou art found!

Mal. 3. 16. When all thy Guilts are Cancelled, and Matth. 25. thy good deeds Chronicled, and all shall be read. Before men and Angels to thy Endless Glory, at those great Affizes!

O blessed Soul, that hast the Acquit-

Act 3.19. tance of thy Ill deeds, and Assurance of Eph. 4.39. thy Good, now Sealed, and Allowed then,

at that dreadful day!

But Guilt! Where wile thou hide Apoc. 6. 10. thy head? Rocks are no shelters, they Apoc. 20. cleave; Nor Hills, they move; Nor 13. Hell, it opens before him. Appear thou 2 Cor. 5. must, Endure thou canst not. O the 1 Thef. 4. Dreadful found that gives the sum-16. mons! and fights that Usher in his I Cor.19. Indement, and thy fad appearance! . 52. When his Trump shall blow, Earth 2 Pct. 3. burn, Heaven fold, Angels wait on TO. 2Thel. 1.7. him and Devils wait for thee, Hell Mat. 15.3. gape, Paradife shut upon thee: And (which is the woe of woes) Besides

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all these dreads that are without thee, the worst Devil and fire shall be within, Conscience crying out upon thee, and Apoc. 6: condemning thee?

My foul! If mans Bar fright from capital crimes, shall not Gods, from Sinful courses? It should, it Must, it 2Pet.3.11. wid make thee look to his Law, and thy Life. For, if the End of all is, that John we must be judged; the sum of all is, to 12.4. see that we be not condemned. Let us Eccl. 12. hear the sum of the whole matterl fear 13. God and keep his commandements, for this is the whole Duty of man. For God

For, my foul! As thy morks are now, pf. 50.16.1 thou wilt be found then, acquitted, or Matth. 25. condemned. Proclaimed heir of Heaven, 34. or Hell. Bleffed, or Accurfed for ever. Rom. 2.6, A Mate for Angels, or Devils; in Light, Col. 1. 12. or Fire. And though it exceed all, Matth. 25. Entertain thy thoughts a little what it 51. is to be in.

3. Heaven.

will bring every work into Judgment,

with every secret thing, wether it be good

Surely, my soul! If thy thoughts be 2Pct. 3.14. in it, thy endeavours will be after it. And all thy works on earth, but studies for it. What thou seekest here (Ho-

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And efides all

Eccl. 1.13, nour, Pleasure, Wealth, or Whatever 14. good) and Losest thy self in the seek-Ifa. 55. 3. ing, is to be Found all, and Only in Hea-Amos 5.6. ven. There's Honour, to be a Grandee in Prov. I. 28. 32. Gods (a) Court. To Sit on Christs a Mat. s. (b) Throne. There's Glory to shine as the 19. (c) Sun. A Brother to all Saints, a Peer b Apoc. 3. to all (d) Angels, a Sponse of the Son 31. s Mat. 13. of (e) God. Honour and no (f) Envy; Glory, and no (g) Vanity. State, and no d Mat. 22. (h) Change. Omy foul! What Robe to 30. (i) Immortality? What Crown to (k) Etere Apec. nity? What glory to (1) Heaven? 19.9. (m) There's Treasure, Substance in-Eph. 2. 6. 2 Cor. 1.4. deed, and (n) super-sufficient. A. (v) good I Cor. 13. and (p) Super-excellent, and enduring ever. To which Gold is Dirt; Gems Pebles; g 2 Cor. Tiffues Rags; Lands Bogs; Palaces Piles 4.15. h Heb. 12. of Mud; Indies Beggeries; Goods which 11 Cor. 15. Scorn fire, and thief, and moth, and (q) ruft, and those Millions of Mis-LICor. g. fortunes, and Humane Cafualties. There's Pleasure. At the Spring, 25.

12 Thef. 1. (r) Pure; In the River, (f) Abundant;
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n Isa. 64.4. 0 Matth. 24.47. p 2 Cor. 4.17. 2 Pet. 1.17. q Luk. 11. 33. r Pf, 16.12. f Pf. 36. 8. t Matth. 25.21. x Job. 20.5. r roy, 14.13. x 2 Pet. 2.12, 13.

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but Eternal, Incomprehensible, Clear in the sovereign, beatifical Good, The Pet. 1,8. Joy of the Lord, All, Only, Rightly, and Ever, 104.

There is Company. The worst, Saints, a Heb.

(a) Angels, The Best, The Trinities, 12.3.

(b) Gods Society; the Fathers, Sons, Holy b 1 Thes.

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Ghosts, in mutual, individual, (d) ineffa- 6 1 Cor. ble, indivisible (e) concord, and the con- 1. 9. tentments of most Intimate Affections Phil. 2. 1.

and (f) Unity.

There's Melody. The Songs of Saints d John 17 to the Harps of Angels. A Quire of 22. both, chaunting Everlasting Anthems, e John 16. with all Heavenly Harmony, to their 20. Makers, and thy Redeemers (g) glory. Of Apoc. 15. my foul! If Tongue cannot tell what S. and 5. 8. Paul heard, when but Rape into his Pa- and 14.2. radise; how should Mortal Mind Con- and 18. ceive the delights of Beatifical Vision? 20.

Dear Soul! Made and Redeemed g Apoc. 82 for those delights! Why dost thou 2 Cordeign Earth any? Any but such as 12.4. are Akin, or not Strange, to these? I Cor. 2.93. Why seems any Duty difficult, that Heb. 12.2. brings to them? Canst thou do? Canst Jam. 1. 23. thou suffer too much for them? Is it 12. possible to be too much Saint or Mar-Rom. 3.14. tyr, to get them? If thou give Skin, Flesh, Blood, Head, Heart, Life; to the

Knife,

U 4

Knife, Fire, Sword, Ax, Gibber, Saw, Wrack, Caldron, or what ever Torture; Hcb.II. Comes it not Cheap? If for a Luftful 34, 35, Eye, or Hand, or Foot of offence then, 36,37.

Rem. 8. or Denial of any Pleasures, isit then 13.

Mar. 5. 29.

Heb. 11.25 Dear ? My foul! The Saints and Martyrs thought themselves good Merchants, Pro hac emendâ that bought them at these rates. Nay, Bartholoif thou shouldest daily suffer torments meus Proon Earth, yea for a long time Endure priam pelthe torments of Hell, the Price would lem dedit not be great for the purchase of Hea-Aug. ven. My foul! \* He that faid fo to his, \* Longotempore was a Saint. Be content then to cross tolerare. a Luft, or carry a cross for Heaven: Aug. For this thy Christ endured his great Gal. 5024, Cross; Wilt not thou thy little one? 2 Tim 2. Heb. 12.3. That hast his shoulders to help thee to 13. bear it too, His Grace, His Spirit, His 2 Cor. 4. 1 Cor. 10. Angels for thy help?

My soul, let not the Difficulties conceived in a course of Religion, dif-13. Heb. 2.18. courage thee from, or in, the way: It I Per. 4. Heb 1.14. is mans Calumny, and the Devils po-1 Cor. 15. licy. To him that loves God (as thou shouldst) that hath his Grace (as thou

Matth, 11. Q . All his Commande are easie, and cft: ) All his Commands are easie, and his yeke but light. For to him is given 29 30.

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the staff of (a) Peace, and stay of (b) hope, a Ps. 119. and strength of (c) Comfort, which (be-165. sides the outward) are great helps to the Phil. 4.7. carrying of that yoke. And (Blind 15.13. thoughts and affections set aside) the cHeb. 6. Sinner toils more then the (d) Saint, and 18. Drudges more for Hell, then he works and 3.6. d Eccl. 2.

And did the Saint droil More; Hea- Job. 6.27. ven makes all nothing. For what are 1 Cor. 15. Moments of Pain and Labour, to Eter- 58. nity of joy and Rest, which were Apoc.14. worth the while if attained with Eter- 13. Eterna nal work and labour? It's a stander quies eterthen cast on the ways of God. Yes, my no labore soul, and a stratagem too. A Flie from merito pa-Belzebub\* buzzing this into thy ears, ratur: that he may keep Heaven better out of Greg. thy eys. And hold thy foot (when he musea, hath thus stackt thy heart) from Going, Prov. 26. or from coming thither, Rom. 12.

My foul, against all such Fainting, 11, 12. take St. Pauls Cordial: Whilest me look Heb. 6. not at the things which are seen, but not Heb. 12. 3. seen; for the things which are seen are 2 Cor. 4. temporal, but the things which are not 16, 18. seen are eternal.

And so there be pains, as well as joys: Think of that, O my soul! For to foresee is the way to Avoid those.

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and iven the pains; and to muse on it, the means to Escape

4. Hell.

Thou art not in Love with Pain, my Heb.12.11. foul! Who is? All shun it. not then that most, which is greatest? Matth. 25. Why in Earth more then Hell? Is any 30. and Gaol like that Dungeon? Any Keep.

18. 34. ers to Fiends? Any Burning like Mark 9. that Fire? Any Biting like that Worm? 43,44. Any Shame of face, to the Confusion Apoc. 6.

16, 17. Before Men and Angels? Can any 14. 10. Loss on earth, equal the Loss of Hea-Matth. 16.

ven? Or Exile from Friends, a Banish-250 26. Marth. 25. ment from God and Angels? To dwell in Utter Darknels (no light) A-21, 41.

Marth. 8. midft Infinite tortures (and no ease)to 12. all Eternity (no end) Tortures which Apoc. 14.

make the Wheel a Sport, the Furnace a 10, IIa Bower, and the Rack a very Recreation?

My foul! Are these but Godly Frauds to fright Tender hearts from 2 Per, 3:3, wickedness? If thou beest a Chri. stian, thou dost not believe so; nay if Plato, Plat. &c. but a Heathen, thou wilt not. Endless and Extreme pains for evil deeds

after this life, even they believe. The Tam, 2, 19, very Devils do, though their torture Mat. 8.29 to do it. Conscience (which is in all

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men) is an Apostle of this to all Nati. Rom. 2. ons. The Forfal deaths of Innocent 15:16. men, and dreads of Guilty ones in death, Preach it all the World over. For what are these but Summons to the great Bar, where according to their Works all shall receive the Sensence of Judgment? O my foul! Ponder this, Is it grievous to endure extream pain for an hour? Is it nothing to fuffer extremity for ever ? So long as Omnipotency can Preserve, so much, as Omniscience, can devise, What infinite Justice doth require (foul and body) to suffer for ever, and ever? O my foul? Could thy Mind measure, nay but sadly consider the Length of Eternity! How millions of Ages. are not a span to that time; not all fince the World, an Inch of a Span: And yet all the Tortures that Earth ever had, or Wits of Men and Angels could Imagine to have, are but easie to those pains, which are to endure to that eternal length; thou wouldest as foon burn as lust; and take up a Serpent, as fin. My Soul ! To fave Ecclusis thy felf, be ferious, and Confider it. 21,89. The greatest temptation will not taken if thou do but remember it. Thou

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wilt refuse the Apple for the Worm in it : The fweets of Sin for the Fire after it. The hardest Duty will down if thou think of it. Thy Dear Friend, Omy foul! That gave his Blood to fave thee from that death, his Councel is, thus to a-

Mar. 9 43. void it: If thine eye offend thee, pluck it out, &c. It's better for thee having one eye, to go to Heaven, then having both, to be cast into hell, where the worm doth not die, and the fire is not quenched. Better a little pain for a time, then all to

Eternity.

2 Division. 112. 17. Verbum Incarnatum eft, verum ad bominis naturam mague abbrevlatum. Ber.

My (oul! These Four, are Cardinal Confiderations to Carry the to all duty, from allill; But the Royal one remains. Thy Christ to be thy study, and thy Jesus to be thy Book: The word Ablreviate; Bible, in Body; Scripture, in Flesh. Consider Him, and all good is Done, for He Did it; all ill is Gone, for He Fled it. All his Actions are thy Phil 3.14. Lessons: but, my fonl! His Birth, Life and Death, are the Chapters, I would have thee Read. For the whole World of wickedness, is Conquer'd by those three. Pride, Avarice, and Luxury, the three parts of that world.

1 Job. 2. To. Luk, 2.7.

I. His Rirth is the Death of Pride, His Stable the Grave. For if that was

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there; Why, is this, any where? Cr
wherefore this? For Clothes, his Clouts Purpura
are best Purple. For Wealth, its his mea panni
straw. For Retinue, Beasts are his. For Bern.
State, his Palace is an Inn. His Bed a
Manger. His Throne a Cratch. His
Canopy, none but Webs which Spiders
spin him. Is it for strength? then the
Ox is better. For Beanty? He Lies in
soil and dust. For Wit? It falls down
at his Feet. Lo! Whom a Star, and An Mat. 2.11.
gels, and Sages proclaim Lord and King
of Heaven and Earth, he is born thus
poor, that thou shouldst not be proud.

2. His Life is like his Birth, to Kill thy Covetousness. He had no Lands to Lord, but to Walk in. No Mounts to Luk 22. dimb, but to Kneel on. Mount Olivet 39. was his Closet, and the Desert his Matth. 14. House. His Table, the Grass; no Covering but Heaven. His Provisions, not the purchase of Moneys, but Miracles. By them, and Loans, he Lives. If he Ride, if he Reft, if he Feast with his Friends, Beaft, Bed, Room, all are Mat. 21.3. Borrowed. Birds and Beafts were pro- Mar. 8.20. vided better, they had their Nests and & 27. 60? Holes: He not where to lay his boad. Mar. 3.162. Nor House, nor Tomb, Dead or Living, 17. Not He! He, whom Heaven own'd by

Voyce.

I.E.

Voyce and Sign, for the Beloved Son of God; the Lord of all would have Toh. 12. Nothing, that thou shouldst not gape 29. Mat. 25. for much, and Grasp at all. Thou that

14,15. by his favour doft Borrow all of Gods Luk. 16.2

and must Account for all not Laid out for Him. And can His Passion revive.

and Lust live? No, for

3. His Death is the Crucifixion of 1.& 2.24. luft. It crucified Him, as the b Canfe; Rom. 6.16. Gal. 2,20. and thou must Crucifie 'it (that's the bRom. 4. Consequent) And as they Him, thou it, that's the & Pattern. And as he it.

I Pet. 2. fo thou, that's the . Power. Come Gal. 5. luftful thoughts? Clap His Thorns to

thy Head. Rife wanton Lufts? Thruft 24. d 2 Cor. His Spear to thy Heart. Tempt flesh-13.

ly Deeds? Strike His Nails into thy e Rom. 6. Hands, and into thy Feet at fuch moti-

ons. If to Drunkennels, Put His Spunge to thy month; If to Gluttony, bring His Gall to thy Palate: In short, Whatever the Flesh lusts for, for His deaths fake deny it; At Bed or Board let it no where Obtain: let His Grofs Crucifie it, Golgotha Bury it. Let it not Live, the Lord of Life suffered Death for it. And for thee, that thou shoulds

not let it Live, That thou dye not for ever for it. Alas, my foul If thy Luft

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ftruck him (who had none of his own) Dead: How shouldst thou, who hast 2 Cor! ; all, and of thy own, Live? How not 21 be Doom'd, and Damn'd to Eternal Is. 53. 45. Death?

My foul! If thou Sadly think of God in these four, and of Christ in these three; these will be like Wisdoms Seven Prov. 9. 1. Pillars, to Build up thy Heart to all Godliness. And though such thoughts be the Epicures Dreads, and Atheifts Follies; Believe thou God, who loves not thy Grief, and wisheth thee no better Wisdom. And Despise not the Inspirations of the Almighty, which are Job 3238. Gods Ayds, to advance that bleffed work. My foul! Make much of them if they be Gods. For,

(2.) Holy Motions are great Helps to

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Indeed when Holy Metions and Meditations meet (as most what they do) as they make a bleffed Mixture and Union of Holy Spirits (Gods and mans;) So they give a great ftrength by the Juncture and Concurrence of two fuch Holy Hands in one and the same Death Soul (mans and Gods) And the work will go on, that's Undertaken by fuch two

But

Aagelus,

BEBGIUS.

1 Tob. 4.1. But, my fout! It is as Necestary as Ezek.13.3 worthy thy knowledge, to Difcern Jer. 31.33 which be, and which be not, the Mole Ezck. II. tions of the Hely Spirit. For, if another to it, Delusion leads thee; and if it guides thou wilt follow it. The tryal of spithou wilt follow it. The tryal of spirits is; That is not Gods which is not Holy, nor the Motions His, which are h not Heavenly.

For Gods Law is the Way, when his Spirit is the Guide. Which did Di-Pia.8.20. Joh. 6.13, Hate, and therefore will never Drive from that way. As being Ever the 14.15. Gal. 1.8. Same, and never Contrary to it felf; 2 Job. 10. 2 Cor. 3 6. Even Gods Spirit in His Word, makes or

this tryal.

And when the Spirit is found Right, ab Rom. 8.14. from on high, my feel! Thou must 2 not bring and bow them to thy mind, ly but it to them. When God is leader; th thou must not go Before, but keep the A place of a Follower. And follow after, H in Gods name, for it Leads to Heaven. It is no worse, nor less. A Messenger from it, a Guide to it.

(I.) All Good and Regular Motion, is from the First, and Best Mover. It Mal. 2. I. is an Angel, fent from Heaven; for what's that more, then a heavenly

Meffenger?

ary as Messenger ? Take heed then Dear Soul! Mo. lest good Motions (That's to Observe other 2 Devil before an Angel.) Give not quides Audience to the Devils Messenger, f spi. before Gods Ambassadour. That is to is not be tyed in too Strift a League with h are Hell; too Loofe, with Heaven! Believe it, there is as much difference been his twixt a Good, and a Bad Motion, as a

Di. Cherub and a Fiend; and betwixt their Is. 8. 19. Drive Entertainmens, as an Angels and a the Devils.

felf; (2.) And in their Ends too. For the nakes one Weighs to the Center below, The other Lifts up, to the Circumference y are and carry it up in the flame. That, is must a Hellish Firebrand; this, the heaven-Isa. 6. 6. ind, ly Coal. Thou art in some Error, and der; the Light of this is to Lead thee Right. At a Stand, and Cool in Good, and the fter, Heat of this, is to Warm thee, and lead thee On. Under a Fall of Grace, Dead under the Ashes of prevailing Frailty; And this to Quicken thy Spark, and tion, Stir it up. Omy Soul! then Kindle It not, the Hellish, Quench not the Hea-

for venly Coal. Quench not the Spirit. I Thef. 5: Cast not Water and Earth upon it; 19.

rer?

Drown

Drown not the Motion in Sensual andn; Secular Pleasures and Affairs. Thy sel heart is the Hearth where it is worn Burn; but if good Acceptance and Enter

Eph. 4.30. deavours do not Blow, and ftir it up; no 2 Tim. 1.6. will go out. They make the Bellows for the

Ad. 13.46 this Holy Fire.

Lu.13.35. O my foul! Have dread of this cant.5.2, O my foul! Have dread of this 3,6,7. The Messenger oft Refused, will Come in Rom.1.28. no more; The Guide not Followed, will de Thes.2.3 be Gone; The Coal not Kindled, will not it Sam.16. Warm. And wo to thee, if the Good of Luk.12.3. Spirit Leave thee, for then the Ill one it I Tim.4.1. will Lead thee. Instead of good And Lu.11.26. gels, ill Thoughts will Haunt thee. And

Apo.3. 20. thou knowest whither they go, whom are he doth lead. When God Knocks at thy heart, let Him not stay at the Door, so when His Enemy at the First Motion, he is let in; Do not that for Shame: If so, know that to Keep out Gods Spirit, is to Shut Door on thy Bliss: And do not that for Fear, No, my soul!) In Prosperity or Adversity; At thy Devotions, or other Occasions; In Church, or Closet; By Day, or Night; Well, or Sick; If thy Mind be Moved to some known good, or against some evil; God Knocks, do thou Open; His Angel is at Door, Take him

in;

al and ; His Spirit would Enter, bid him
Thypelcome. Welcome Blessed Spirit that Lu. 13.36.
is themes to Carry me to Heaven! Wel-Mat, 21,19.
d Enome Holy Comforter, that comest ap; in keep me from Hell! O come, and ws for ever go from me, Holy Spirit of od!

this My foul! thou hast seen what hea-Commenly helpers, Holy Meditations and will Motions be. Hear the God of all help, Amos 6:3. ill not ad he will affure thee fo. If others Good at off the Evil day, its wisdom for A&.24.25 ll on hee to have it before thee: If others An out by good Motions, it will be thy And appiness to entertain them. Believe whom im, who says both.

The sat O that they were Wise, that they Un-Deut. 322

Door, erstood this, that they would Consider 29.

tion, peir Latter end.

Wherefore Holy Brethren, Partakers Heb.3.1. Gods f the Heavenly calling, Confider the & 12.3. Bliss: Apostle and High Priest of our Profession, my on Christ Jesus.

For Consider Him that endured such

sions; ontradiction of sinners, lest ye be wearioved bold, I stand at the door and Knock: if Apo. 3.20; annship my man hear my voyce, and open the him, and he with me.

in;

The

## The sum of this Part is,

Pfal, 119. Good Meditations are great Nurs 15.

of Gods fear. P[al. 1.2.

Serious thoughts, of Death, Judgmen Gen. 24. Heaven and Hell, are Meditations gow 63. against all sins in the World.

Soler Considerations of Christs Birth Life, and Death, are destructive Pride, Avarice, and Luft; which Three make all.

Holy Motions of God, great Aids the practise of Godliness.

How they may be known to be Gods What good Offices they have and do from 40 him, to us, as his Messengers and Guides for our best good.

Why, and how to be Entertained a such; and how foul and fearful it is, nin neglest good, and embrace ill motions. tha

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## Helps to Heaven and Happiness.

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A Soliloquie Acquainting the Soul with such Reliefs and Aids, as will Facilitate and further her Course and Progress in the Ways of Godline (s.

#### THE SECOND PART.

from Holy Actions, and Cautions, great Affistants to Piety.

Y Soul! If good Meditations and Motions live in thee; the tis, sind may do much. But when all 3. Division. that is done, there must be more. And thy Ear, Eye, Heart, Hand, Mouth, every one must do his part: Hear, Read, Resolve, Practise, Pray (all must be in Action) and Conscience must keep a particular Watch too, and have some things in holy Caution, This will compleat all. And the good Help is not mean which may be done by,

19.

15.

The Ear.

h

Fo

Act. 14.27. For, my foul! By this Door Got ne & 16.14. Word is Received in. Baptism first se thee, Treaching keeps thee on thy fee ble 1 Pet. 2.2. For what are they but to know and do the Tac. 10 27. And in Gods word is both Light an the & X 3. 87. Pfal. 119. Heat, and both are Communicated Ta good Preaching. And Observe that 105. Ter. 23.29. my foul! to avoid common Error, The fel Work of it, is both on Mind and Hear tin 2 Cor. 4. 4, 5. Lu. 24. 42, to Inform and Enflame; Till thou de 2 Tim. 4.2. as well do good, as know it, the Preach

& 3. 16. hath not done his, nor thouthy Wen Th Lu. 11.28. He may Tell thee that in an bon Pe Heb. 5.11.

1sa. 28. 10. which he can scarce Teach thee to das Heb. 6, 1.2 in a life. The Principles of Christis see & 4. 12: nity are Easie, but the Practise is han what And Efficacy, as well as Instruction, M.

the Work of the Word.

Even the Preached Word; So it le duly Preached. For that, my foul! the K. shalt do well to Eye, as another profel vailing, but most pestilent Error. The Pl. Pulpit doth not make the Word; m fel Speaking from it, Preaching. But As Reverend handling of holy Scriptur Ta

2 Tim. I. according to the Truth of Gods Sent an and to the Aims of Gods Spirit, that my Tit. 1. 9. the true Preaching of the World me 2 Tim, 2, Error, and Ill, are from the Devi Ha

though

hough out of a Pulpit. And if thou take Neb. 8.8. Go need how thou hearest This, and have 2 Chron. ff are to hearken to that, with an Hum- 18. 21. the ble, Honest Heart, Preposses with an Hum- 10.21.
If the ble, Honest Heart, Preposses with nei- 1 Tim 4.1.
It am thuse but be of better life, because well 10, 11.
It tell Taught by Gods word.

Mat. 4.24. that Nor wilt thou be worfe, for giving thy Apo. 2.11. or, The self to Read it; for therefore it is Wri- Jam. 1.21. Heating as well as Word, to have it in thy Act. 10 33. Eye.

Mat. 13.21.

each But, my foul, Avoid Extremities. Heb. 4.2.

Wen Theirs, who forbid it as a Mote in the Matth. 22. bon Peoples Eye; And theirs, who abuse it Deu. 29.9. to as Duft under their Foot. What is Sa- 2 Pet. 3. riffe sred, must not be too Common, and 10. what is Secret, must not be Enquired, Heb. 5.12.

ion, Mysteries are Labyrinths which every 1 Joh. 5.

Foot may not (must not) Tread: Ne-13. oit ceffaries, every mind ought, and may Gal. 3. 2. the Know. If thou wouldst not lose thy 2 Pet. 1. pr self then, Walk not in the Woods, but 10. Plains: If thou wilt not Drown thy Pontifex

i, in self, Foord the Shallows, not the Deeps. inter Deum

But And if thou canst not give thy self; & bomines

iptur Take direction how, and where to go pons est. Sen and walk: And so thou may st advance Phil. 3.16.
that much in all Holy ways. The Pave15. Word ment to heaven is made there by Gods Devi Hand; and thy Fost will not go more

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A&18.26. Wrong, because thy Eye fees the pave. & 16.17. ment. Nay, of that thou art more fure when thou dost Read then Hear: Mans

1 Joh, 41. Breath comes in with Gods Word into the Ear, but Gods pure word and Spirit into the Eye. Into the Eye? yes, and to the Heart too, from it; and to the Life from that. For, my foul, as many Saints have been made Better, lo some have been made Saints by the meer Reading of the Word. And the Desk, as well as the Pulpit, hath begot Converts. And fure it is a good Nurley if a happy Mother, of spiritual life,

Tolle, Lege, made St. Augustine Saint Matth. 14. And a Text read, turn'd Saint Anton Athanas.

Angel. My foul, I would not have the make a Chapter keep thee from a Sermon; nor a Sermon make thee flight a Chapter: Use both Right, and thou wilt be much Bettered by both. And if

with Eyes on Heaven and Knees on \* C.Boro \* Earth, and Heart on Book, thou dost (at due times) turn the Sacred mæus. fic O.C. Volumes, thy Reading will be right,

Yea, though Leaves not Inspiredly lacred. For when thy felf readest Scriptures, the Flowers of Grace; thou are the Bee that getteft the Honey by thy own Hand. But in Good and Godly

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Books, another hath gathered, and thou hast but to Eat the Honey. Yea, what is far Sweeter, and Who! Somer to Pf. 19.10. Holy and Heavenly Tafte! Omy Soul! be given to Read Gods and Godly compara-Books. Good Ayr breeds good Spi- te vobis rit ; and Gods Ayr , Holy Breath. Biblia Where Flowers of Grace, and Plants anima of Paradise grow (as on Holy Grounds) pharmaca. the Ayris good. Nor is it ill to Smell Chrys. a Posse made of no worse Flowers. Pfal. 2.2. Gods Bible is a Garden; a good Book, a Posie. Take Pleasure then, and take Prefit in both. And so thou will if thou dost Digest what thou dost See and Hear. For, my Soul, they bring Meat 1 Pet. 2.2. into thy Mouth, but that doth Pr. pare Ro.6.17. and Distribute it to thy Nourishment. Col.3. 10. Ser-They Convey Gods Word to the Doors ht a of thy House, but thou must not let it thou lie there, but Lodge it in thy Heart, and ndif make it Commander of thy life. And to 5 011 Entertain and observe it so, is the work, thou which, without serious, and strong Reacres Solutions, will never be done, the proright, per act of

The Heart.

It must Resolve upon action; for which thou feeft Reafon, and determine a Practice, when it knows Gods will and

Acts 10.

and Word. The Counsels of the Mind do nothing without the Decrees of the Will. And Ear, and Eye can do no mer in the Word of God, but furnish the Mind with good Counsels. Execution must come from the Heart, the Great Governour of the Little World of Man. To it therefore is given the Power to make such Decrees. And, my Soul, there is nothing which thou canst not do by vertue of that power. Its wonderful what hath been done by a Roman Re-Colution: Miraculous, if any thing were

Scavola.

Solution: Miraculous, if any thing were impossible to a Christian; Not onely to Dan. 3.28. Burnthe hand, and not shrink; but to

Nam.30.

fet the Body on Flames, and Smile at it.
And much more to quench the fire of burning lufts. Refolutions are Cords, it they be weak, Temptation (when it is strong) as Sampson, breaks them like

Judg. 15.13.

13.

Tow. But if well Twift and Made, will Bind, and hold any, though never to Strong. It did David to a Regular life,

Pfa.119. 116.

Tol.24.

to Gods Law, because so fredfastly purposed. Joshua from strange Gods, The Three Children from the Image wor

Dan.3.28.

thou may st not do or shun, if thou re solve for, or against it. Have not some suffered their Bodies to be C#

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their Limbs to be Sawn, their Threats to be Parcht with thirst, and their Scomachs gnawn with hunger, when no means else were left for saving of their Lives ? and might not the Intemperate do as much for Solriety and Abstinence? and the Incontinent against his Lufts, if they did see, and resolve this as necesfary to fave their Souls? Vows (my Soul) may be Snares, if not confiderate- Eccl. 5.2 ly made: but holy Purpofes are Innocent Bonds, into which thou mayeft more commonly enter; and Bind thy felf to better behaviour with them as well as Vows; and in some cases with pf.76.12. both. And surely God hath given thee Deut. 12, that power of Will, and thy Will that II. Power, that thou shouldst (as a man made for God) Move by it to Godliness; and if Dull, quicken thy self, and strengthen it more Fastly and firmly to move.

But when so set, it must go. Thou Psal. 66.12 must Determine and Do. Put to Pra-Psal. 116. Etise what thou hast in Purpose, and 16. what thy heart doth Resolve that must be done by thy

Hand.

My Soul, Experiments confirm Precepts much: and want of good Attempts,

tempts, makes brave exploits be thought Impossible, and left, when else they might be done. Of the Christian it is most tiue: What glorious Conquests might be got over our lusts, were they not thought Invincible? To what Heights of Holy Perfection might Flesh and Blood attain, were it not believ'd Impossible? And why? Practice begets Experience, and that a mighty Strength.

Rom. 5.4. So the Marryr puts his finger into the Candle.

his Body in the Fine ; AEt. Mon.

2 John 2. 12,18. Prov. 22.

13. Judg. 14.

2.

Thus doth he come to draw the strongof Bow, that began with a weaker; and carry an Ox at last, that hath it of a Calf, on his shoulders. Thou hast as many Presidents for this, as there be and after Great Saints; which from an Infancy of goodness have grown by degrees to be so great. Even the Giants of once no taller then grace were Dwarfs in goodness. Say not then, my Soul, there's a Lion in the way: Thy Phansie is the Lion. Enter, go on in the ways of God, thou shalt find the Lion flain, and honey in the belly of the Lion. Even, what was Bitter. will be Sweet; what was Hard, will be

Easie; what was Terrible, will be Amia-Ph.3.7,8. ble; what was Strange become familiar, Jer 10.23. to him that being well-refolv'd, betakes himself to a good and righteous way.

But

But, my Soul, thou canst not Stir, unless God Strengthen; Pray then His Ability, that thou mayst go on, and let the hand have help from, The Month.

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But

To Speake (as it doth to Man for the Body, so) to G d for thee, for Help. If Pl. 36.9. it speak from the Heart, much may be Mat. 21. done by the Mouth. For, as God is the 1 Joh. 4.21. Fountain of Grace; Prajer is the Ez. 11.19.

Bucket of the Well. If then thou John 12.5. wouldst have it, thou must Down, or i Cor.is.3. rather (fince the Well is above) Up Ezek. with the Bucket. My Soul, thou canst Rom. 8. no more do right without Gods Spirit, 4.11.14. then the Body live without thine: If Ezek. that Holy Spirit Lead thee, thou wilt 36.27. not go wrong. I will put my Spirit in. Lu. 11.13. to you, and cause you to walk in my statates, and ye shall keep my fudgments and do them. Lo there's the Power to do right: And shall not your Heavenly Father give the Holy Spirit to those that ask it? (That's the way to come by that power.) And if thou 162.61.3. doft, for thy better speed and haste, Dan. 9.9. mix thy Prayers with After and Tears : 162.38.3. and Weep and Fast for their better fer- Dan. 9.3. vency; thou wilt fooner get to the end Pfal.6.8. of that way. And if thou wilt for thy X 3 better

Zwomoin Tegmica. Damafc. Viaticum Toh. 6.58.

Luk. 18.1.

Joh 6.57. better progress, provide thy self with more strength and store, be sure to be one at an Encharift, if it come fairly to thy hand. For, my Soul, nothing doth more nourish Holy Spirit then an Eu-Jam. 5.16. charift. The Bread of life from Heaven,

> that thou Faint not in the way. And then Prayers most prevail, when we

wax not weary, and grow faint.

My Soul, thou hast been taught many Helps to do Well, but by two things wilt be Cantioned to do jet Better. If thou look to thy Christian Credit, and Innocence, well. To keep that, without just Blot; this, without greater guilt. Lessons that are not Commonly taught, and therefore to be more Singularly Learnt. Impair not thy Credit, Encrease not thy guilt. Watch against bet's with strict Conscience. Such

4 Divifiga. Phil.4.8. 3 Joh. 12.

Holy Cautions help to Heaven much. I. My Soul, there is a Reputation Christian; and if thou Value the Worldly before life, the Heavenly should be Dearer. It is, when thou givest no just Scandal, and Appearest, without due Blame and blemish, in the eye of the world. I say, scandal that's just; for if the Off nce be Caustess in thee, it's Taken, not given. And, I say Appearing with-

without blemish, for thou must look as that it be not, that it do not, Appear. I Thef. Abstain from all appearance of Evil. 5.22. Thy Conversation must have neither Ill Heart, nor Face: Nor ill Prospett for I Cor. Heaven, nor Aspett to Earth: give no 10:32. offence to any. That is, Hurt not an Honest Eye with a glass of foul behaviour; Heb 12.13 Stamble not an Upright Foot, with a vi- 2 Cor 6. fible Block of offence Providing for ho 3 and 8. nest things not only in the fight of the Rom. 12: Lord, but in the fight of men; and of 17. the good above all. For better a Mil-Mar. 18. stone tyed about thy neck, and thou 16 thrown into the bttom of the Sea, then offend one of thefe little ones. What- Phil.1.27 ever they Seem, thy Sin is great. and 4.8. O then, my Soul, shall They be founda- Eph.4.1. lized, rather then great ones, bad ones Rom. 15. be Offended? This will hang about thy 2: neck a guilt heavier then a Milstone. \* Qui con-Have Sense then (as of thy earthly) of scientiam thy Christan Honour, my Soul: Say, negligit, crudelis do nothing Unworthy that Noblenefs, eft in feipthy goodness. Have care (as of thy sum; qui Self) of Anothers Satisfaction; and famam Wound no more thy Credit, then thy negligit, \* Conscience. Let not thy Brothers crudelis in proxi-Heart, more then thy Own, take thy mum. wound. Ill Looks wound good hearts; Aug. X 4

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Eccl. 7.1. and if they Infect, kill like the Bafilisk. A good name is a precious cyntment; but an il', a Deadly Perfume. And if thy Carriage want a good Countenance, that's a Dead fly, and makes it Ill. Away then with an Atheists Heart and Look. Away with Unchaste Deeds and Shews. Away with prophane Thoughts, and Signs. Away with an Epicures Spirit, and Habit. Away with a Lyars Soul, and suspition. What is ill, or looks ill, do all away. For, Believe it. The way for thee to go to heaven, is Rom. 14. not to Lay a Stumbling block in thy 13. Brothers way. Build him a Bridge by Pf. 2. 15. Heb.3. thy good Example; and, by thy Coun-12,12. fel, Lead, and help him over ; but do G al. 6.1 . not Block up and Barricado his paffage, 2 Sam. 9. and by an ill Spettacle of Life (like I 2. Amasiahs bloody corps) Stop his better course. Thou canst not Bring others on their way, and thy self be out for Jam. 5.19, heaven. No, but Company Coming

20. Dan. 12.

After thee, thou wilt be let Sooner and Higher in. Most do not Mind this, but do thou, my Soul! And Keep Clear of others guilts; Be sure to mind that. The reason is as great as Thine, and Their, Salvation.

2. My Soul! Is not thy Own proper Guilt

Guilagreat enough, that theu must pile on heaps of Other mens, to make the Fire greater? Davids fins went over his Plal. 38.8. head, and were a Burthen too Heavy for him to bear. My Soul! Doft thou not Shrink at this? He that had so good Shoulders, logreat a Strength to Bear, so little a Load to carry, yet was his Act 13.12. too Heavy for him? And is thine for Kings Light, to take others On? Art thou 11.38. confounded to consider the vast sum of Dan. 9.8. thy fingle Trespals (though but a Daniels debt) and will not the Scores of other mens Sins, bring on thee, Overwhelming Confusion? Art thou principal to Innumerable ills, and wilt thou be Accessary to Millions? My Soul! We must bear one anothers burthens: But Gal 62. their Miseries, not their Sins. By Charity, not Copartnership. A Fellowskip and Hab. 13.3. feeling doth well in Woes, but wofully 2 Cor. 14, in Sins. Aclas was feigned to bear Acts 2. 10. Rom. 14. Heaven; but none, He'l.

And couldest thou make shift for 15. thy Self to be faved, wouldest thou have Others by thy Default, to perish? Have the Curses of Hell, with the Foys of Heaven? My Soul! So many as Sin by thee, are Damned for thee: and canst thou number How Many?

Number

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2 Kings 17.22,

and 14.

24.

Number then all that by thy Alls have been made Sinners, and by Gods Grace not made Penitents. Thus when thou art dead, thy Errors may Live, and thy guilts for many ages lie Unburied, like Cursed Parents, propagating ill Iffues successively to Souls, throughout many Generations. And though thy Natural fins die with thee, the Adopt-

ed may live for ever.

My Soul, then, do what the Apostle 1 Tim, 5. Says, Be not partaker of other mens fins; But more, then he Means. He would 32. have no hands laid on unworthy Per-Sons; do thou keep thine from unworthy Actions. By any Deed of thine

to Bane anothers Soul, is of all most Unworthy; Or by Anothers to bane thine. And there are many wayes to do both. Ning are numbred. And very Naught all. When thou canft, not to binder it, for so thou art Affist ant to it, and thy hand doth it help: thou shoulds, not to Reprove it, for lo thou art Advocate for it, and thy Tonque gives it License. To Counfil Sin, for that's to Conceive it in another, to give it Womb, and be its Mother. To Command it ; for that's to Beget it, 10

give it Seed, and be as Natural Fatha.

Aprc.18.4 Fullio, Confilium, consensus. Palportecurjus -Participans me tus, non obstans. Bon ma-Wifest ans.

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To Confent to it; for that's to Own and 2 Joh. 11. Maintain it, and be Adopting Father to it, if not Natural. To Commend it; for that's to give it Dug and Suck, and to be Nurse to it at least, if not a Mother. To Entertain the Actor of it, for that's to give it Shoulders and Support it; or Refuge, and to be Patron and Protector, and fo Brother, if not Parent to it: To keep Silence, and be Mute at it; for that's to give it hand and heart, and to be a Friend, if not a Bro. ther to it. To Partake of it, for that's to give it Arm and Face, and to be both sworn Brother and Friend, and Loving Benefactor of it.

In the Instance of one Sin, see all this, Omy Soul! Let Blood be it, and behold how another may shed it, and thou be Guilty of the Blood. Joab 2 Sam. killed Absalom, but Abitophel Murthered him, Because his Counsel brought and 12 9. him to his Death. The Ammonite slew Act. 7.59. Uriah, but David killed him, because & 22.20. he fell by his Command. The Jews 1 Kings. stoned Stephen, Saul did not touch him, yethad hand in his death, because with his Consent. Sons of Belial stoned Naboth, yet Ahab slew him, because, as he gave Countenance to the doing it

with:

Jud.19. 23.8 20. 5.13,14.

Mat. 23.

Luk. IT.

48,49.

& 24.30.

21:

with his Seal, so he had Complacence in the Deed, and so Commended what was done. All Benjamin did not Ravish the Levits Concubine to Death, but gave shield and shelter, to them that did, and to the Bloody-Rape became Theirs, by Patronage. The Jews in Christs time did not flay the Prophets which were killed many hundred years Before, yet by Participation with their Fathers became Heirs of their Murthers. Andif King Solomon Open not his mouth for the dumb in the cause of all such as an Pro.31.9. appointed for destruction; They may be the Children, but he shall be the Father

of it. Strangers Cut off Jacob, Elan Oba. 11. 13.81.12. Tate Still and lookt but on, and he De-1 Sam. 2. Aroyed because he did not fave. 22,29, Though Eli's Sons fell by the Phi-33,345 Lev. 19.17. listims, His Hand gave them

fatal Blow, because he did not sufficiently Reprehend that which was their

ruine, their Sins.

O my Soul! Be for the Communion of Saints, not Sinners. Nor in Blood, nor any Guilt, .do thou Commis nicate in anothers Sin. Advise from it Forbid it, Diffent, Dispraise, Difre specti Disclaim, Proclaim against it, Refift is Retuke it. Thou haft guilts enough of

thy own to Multiply, thou needest not Adde any others to it.

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My Soul, then, Giving others feandal, and partaking others guilt, are thy Enemies, against which Conscience must be charg'd to keep a ftrict Watch. And is thy great Fiend if it do. For surely Not to binder others from Heaven, is to further thy Self; not to be Laden with much guilt gives an easier passage to heaven. And to be free of such Blocks and fetters, makes the Courfe of piety more Easis. More easie, though to Craz'd an Corrupted nature hard and not to be compassed without our best Thoughts and Endeavors, even all that Mind and Man can do, though Ear, and Eye, and Heart, and Hand, and Mouth, and Conscience, improve all their Arts and Faculties to the Full, and with United forces, fer on the good and great Employment of Gods Service, and our Godlinels. But so it will be. For, my provate, Soul, Wisdom affures thee,

If the wilt receive my Words, and hide my Commandments within thee; So that thou encline thine Ear unto wisdom, and apply thy Heart to understanding: If thou cryest after knowledge, and listest up thy voyce for understand-

ing:

ing: If thou seekest her as silver, and searchest for her, as for hid treasures; Then shalt thou understand the Fear of the Lord, and find the knowledge of God.

### The fum of this Part is.

1. Some Acts are great Assistances to Pious Life, which by Gods blessing we may do.

2. Hearing Gods Word, Reading, Refolving, Attempting Practife and Pray-

ing, are thefe Acts.

3. Hely Cautions help much, as well as Actions.

4. It Will advance much to Heaven to look carefully to a Christian Credit and Innocence on Earth.

5. To have great Caution to avoid just scandal, and keep clear of other mens Guilt, is the way to maintain that good Credit and Innocence.

# Friday-Soliloquy.

Remedies of Humane Frailty,

OR,

A Soliloquy shewing the soul, What Provisions of grace and mercy God hath made to support her weakness in the way of Piety.

T Soul! For all thy Cares and 1. Part.

Helps, thou wilt fail in thy Eph. 5.17.

Perpetual Service, so long as E2.18.23.

flesh and devil cease not Gal.3.11.

their Perpetual Motion. God theres Col.2.12.

fore, intenderness of Mercy, hath provided for thee, Remedies of Grace. Repentance, that thou do not die: Faith,

to make thee, and it, live: and New

Obedience to keep all alive!

Sin, my Soul! is Ill Humour to Hea \* Tert de ven, a Disorder of Holy Spirit, and just pænit.

Temper in thee. For this Disease,

Repentance is Gods\* Remedy.

Méya nanias pasnias pasnias pasnias pasnias pasnias pasnias pasnias pasnias pasnias pas-

And very Sufficient to heal thee. For N z.

it will Bleed thee in Contrition, Vomit aAct 2.37
thee in Confession, Purge thee by bEz. 18.31
Conversion, Sweat thee with a guilt, d Act. 9.10.
Bath thee in Tears, Diet thee from e Joel 2.12

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Remedies of Humane Frailey. 472

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f 2 Cor. 7. Occasions of Fill, Cauterize the Corrupt part with & Threats, and foment the g Jonah Weak with b Promises, and Exercise 3.4.5. all, in Almi, k Fasts, and Prayer, b Joel 2. And, of the Healing Virtues of all 12. i Dan 4. these Penitent souls have had blest Ex. 27. periments. For that Bleeding cured the A lock 2. Barbarous " Jews, Vomiting " David, X 2. Luke 18. Purging . Ephraim. The Sweat did the Failer P good. The Bath helpt 13. m Acts 2. 9 Magdalene. The Cautery 2 Saul. 38. Fomenting Ifrael. The Exercise did 2 2 Sam. \* Zachens, " Ahab, even the \* Publican T.2.13. Ease. · Hofea 14 8.

PActs 16.29. q Luke-72.8. r Acts 9. 16. [Hol. 6.1,2' 8 Luke 19.8. # 1 Kings, 21.19 x Luke 18.13.

112.57 48.

Ter. 8.6.

Ifa. 1.16.

O my Soul! admire and adore

that Great and Good Phistian who

Prescribes thee so Fair, and yet so Soveraign a Medicine, To grieve thou hast done Ill, and Defire thou mayst do \* Peccata Better. To be forry for what was Acommissa miff, and Not do again, what will make plangere, thee forry. \* When I have Wandered, to plangenda Return: When I have been fool'd, to non committere--- grow Wife: When I am Sick, to be Ter. 3.22. Well. When I am foul, to Wash: When Melarosiv. I cannot be a Saint (as good as Adam Mat. 3.2. Joh. 12.40. was) fully Innocent, to be as well as Engch

Remedies of Humane Frailiy. Enseh may be truly Penitent. Was Penitens ever prescript so fair? ferè inno-And, yet my Soul! this Heals Sin Eccl. 7.29. cens eft. (Guilt and Stain) Returns thee, both to Hof. 14.4. God and thy felf, Recovers both fall, Ifa.1.18. and Wit; Restores both Tainted Blood, Lu.15.17. and Spirit; Reduces to a Paradise both of foy and Innocence; Saves thee from Luke 15. Death, sets thee in Health, Disposeth 22,24. thee to long, even Everlasting Life. 2 Cor.7.10 Can any Medicine be more Soveraign ? Luke 4.18. Take it then, my Soul, if thou lovest thy felf. And how, and when thy physician gives it. Not balf (for he appoints the Whole.) Not this hereafter for he wills it, Now. (1) To grieve for Sin, and do no more, Joel 2.12. is to See, not to Lofe thy fickness. And to Amend what is not first Griev'd, to Recover, before thou art fick. To be Compunct, and not Confess, is to Bleed Inwardly. To Confess, but not be Contrite, to Vomit, Wantonly. to Confess, Pro. 28:13 and not Amend, to cast, and lick up, the 2 Per. 2. Vomit. To be Frightned for Sin, and not John 5.140 Bettered, is to Sweat, and take Cold 2 Periz. after it. To Weep for it, and Commit it, 22. is, with the Sow, to Wash and Wallow. To abstain Occasions, and not Acts, is to Fast it into a better stomach. To be

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Renounce Evil, and Entertain Occasi. ons, isto fend it away, and call it again, To Pray to God, and yet Provoke 112.1.129 Him, is to make a play of our Prayers. 2 Cor. 13.3 To give Alms, and do ill, is to give Sin of a Divorce, but a License. To fast in from meat, and fall to sin, is to What the Knife, not to Kill it, but Feast it. 10 Ifa. 58.4. Lu.18.12, To pray, give, fast, and then take Liberty to smear, and fin and erre again, is not to make Health but a Disease of the Exercise. My Soul! This is to take the Media th cine By Halfs, and fo thou shale never an Recover thy Self Whole. (2.) And if thou Delay it, that's the way never to Recover. That, take d Strength from the Medicine, and gives to Mat.is.is. it to the Disease; for, so it grows Inve. of Jer. 13.23. terate, and the Cure more Difficult, if not Desperate. More hard to be; a des Mat, 26. 73. Act, 8.18. Som is Washed white, not a Black-moor. d 2 Cor. 4.4 A Young Profligate, sooner then an Old boy Obdurate Sinner. Simon Peter quickly, was Simon Magus never. Its more harde m. Do; Sin hath more Efficacy, the Devil ou more .

Remedies of Humane Frailty.

fin, to Burn thy felf. And to be fed with Promifes unto Presumption, is not

Gen.4.13. Threatened into Despair, is, instead of

2 Cor. 7.1 to Cherish thy self, but thy Sickness. To

Remedies of Humane Frailty. ead of ore Interest, God more Anger; Nature Plat. 7.12. is not culties Infirm'd, decayed, deprived of tue for it. It's more hard to Suffer; occasion is Incorporate, the Humors Irradiagain, ., Habituate and Naturalized; as ovoke on Pluck up an Old Tree, as Sin by ayers. e Roots. As easily tear out thy Heart we Sin thy Lust, and Vomit Bowels, as Cu-Mar. 5.29. of fast ms, and quit Limbs as such Vices. O Whet Soul! If Delay of Physick hath killed aft it. Soufands of Bodies, it hath Ten thouce Liends of Spirits. Deferre not then thy gain, lp, delay not thy Time. And Especi-Defer it not till Death. For, What Inducias Medie that be Sudden, and give the no usque ad never me! Or Distracted, and take away mane.apud it? Or Curfed, and keep away Grace? t'sthe ad if it allow thee Space, and Sence, takes d Succour, where will be thy Com-gives t? Backward? There's nothing to Inverse seen but the sad Survey of a life elt, if I of guilts, and Stains. Forward ? e; a here's the Horrid Prospect of Hell moor. dall Hideous Tortures of Damned on Old hofts, the due Deferts of those guilts. ckly, tou hast not Power to Undo Iil; no me, to do Better. What then? Wilt Devil ou Repent here, and Amend in the

World

more

World to Come? For Half the Work look for all thy Wages! Noth Thou dost not balf, if no more Reput no Wilt thou then look Apward? Will do Miserere mei Deus! Serve God; apparation of thy sins (Thoughts, World and Deeds) all the scroles of thy Guil ne be Cancelled and Blown away with my Breath of Three Words, or Syllable

Quantam Baptismi quari poffit ? Naz.

Lacrymaru Will a Groan expiate a Life-full ta vim ex-pendemus, guilt? a Tear (a Drop) wash a Hu R ut cum full of fishines? The Irkings of H Moment undo the Ills of all thy Age I fonte exa- Canst thou expect this from Him the is fuft, when thy whole life hath be ba but an Abafe of His Grace, and Mengal Canft thou Promise it thy self, a millook Inward? That this is the Fear m God, not Death; not out of St ou love, but Gods; not for hate of Pa iri but Sin : not by a Force on Confed ; ence, but free; and if not thy Se or doft thou look Outward; Who he for Assure thee? Some Comforter may 1. nounce Mercy to thee, as Favour ild Judgement, hath been given of man of that have Lived Il, and yet Dyed I. nitenly. O my Soul! In this cale ony better to Give then Receive a favol ne

lty. Remedies of Humane Frailty? olf the le Judgment. Its my Charity, not thy Ne licity, that it doth suppose thee happy, Rependom it Knows not, Miserable: but if 1 Cor. 13. Will do not find thee, doth not leave thee 5.7. od; oppy. What thou Art, the Judge of see Vearts knows; what thou shouldest Be, Worke Judge of Charity, hopes. Because, Guidena he sees not Evidence to the conwith ry, he Believes the best of thee, with allable Great Judge. O my Soul then, leave full stall to the Last hour; when thou art Is. 38.9.

a His Reap, be not to Sow, thy Comfort, Ps. 26.6.

By of Hast thou I. President, 2. Parable. Mat. 20.9.

y Age Promise of Hope? The Converted Ezek. 18. imit hief? The Eleventh Hours \* Call? At 21,22. ich be hat time forver? O be not fuch a Spi- In Litur-Men d'a Spirit, to suck Poyson out of sacred già sic f, a omers. Let not Antidotes of Mercy Fear made Cordials for Presumption. If of St ou dost out of Gods Word draw ill of Patirit, thou Robbest it of its Holy Sense, Confed wilt find no Promise of Pardon, ny Stor Hope in any Parable, or President 2 Pct.3. no the fuch a Theif. My Soul! then,
may pel. Look at the Theif on the Cross, as a
wound ild at the Font; Baptized from Sin, f mal firmed by Christ, fo Dying, and Sayed M. What's that to thee, who, as Cocase nymus in his Baptisme (ever since Eccl. Hist favor ine) hast done nothing but Defile thy

Remedies of Humane Prailty. 2Pet.2.20 Font ? A Renegado in thy life to the

Heb. 6.4. Profession of thy Baptism?

Look at the Thief on the Cross, as Martyr at the Stake; a Believer,

Luke 23. Saint, a Confessor. All on Holy Flan is 49,41,42. for Christ. The New Disciple the Hanged for Him, when none of the Old stood to Him. Sensless of Pain, in spend his Breath, and Serve Him, It

ready to Dye for Him, as with Him? and spend his Blood, as Breath, to Haft nour Him.

Look at the Thief on the Cross, to Jon. 2.20. Jonab in the Sea. A Miracle of Gn Manager a Prodigie of Providence. Wilt the therefore cast thy self into the Sa Co

hope to be Saved? Gods Mercy is the Ocean; yet if thou so Leap into it, it M. Mic.7.19. mayst be Drown'd. Thou that hast H. Eccl. 8. the Ship of good life (the Ordin of Ro.2.4,5. served by singular Priviledge? A Mass I Timping. Reveal in Death has

Tim,i.i9 . fter of life, to be faved in Death by Ki

Miracle of Mercy?

01 Look at the Thief on the Cross, be Saint in Heaven. Make him not As courage thee to Rob God of his How wa and thy self of thy Happiness, lest a make Him to be a Thief in Para ma too. Canonize not thy felf Saint by the

Exam

ilty. Remedies of Humane Frailty. e to the Example, left thou figmatize him Sinner for the President, and prove thy oss, a selfa Reprobate by the Presumption. liever, Think not then when thou hast liv'd . Part. ly Flor ill in the world, and art Crucified to iple the leave it, by the Staff of good hope to e of the Leap into Paradife, though before an Pain, lutter Stranger to Christ, with whom lim. I thou hast not the blis to be Crucified. h Hi There is no Parity of reason to argue, , to H from his fingular, thy fame Condition. 2, Nor from the Parable of the Elerofs, wenth hour to thy Call at the Last. For, f Gn What if those Hours be the Ages of 'ilt the World? then from Christs First ne See Comming to his Second is the Elercy is wenth. And what if the Ages of Man?
o it, the Mind, my Soul then, Who was called?
that He that was not before hired. But how Mat. 20.7.
Ordin of hast thou had Offers and Refused? be P Think then of the Five Virgins, as well Mat. 25. A Mas the Five Labourers. And of the 12. & 22.7 th by Kings Supper, as the Lords Peny. And Lu. 14.28. for thy daily Recusancy look more to ross, be Excluded, then Addmitted Heaven. not And to What? To Work till the time of Homewages? My Soul, Death is the time to lest take the Peny. The Night in which no John 9.4. Parl man Can, and when it should end, hast the thou not Begun thy Work? And Whi-Exam

ther? but into The Vineyard of the Church, out of the Market place of the World? and thou dost nothing but stand Idle, or do Ill, in the Vineyard, E. ver fince by Baptism taken in? And who calls but the Lord? And if thou dostall thy Life time refuse His Work, will He at Death call thee to His Wages? The Eleventh Hour of the day then may be as well at the Morn or Noon, as Night of thy life. No hope then, if when called betimes, tis late ere thou wilt come.

Icd betimes, tis late ere thou wilt come.

3. Nor is that so Promising. At what he time soever. It is that the Penitent de shall have pardon; but where, that the versioner shall be penitent? It is If He be; for it's not, that He shall. And must be if from the Bottom of the Heart, not from the a Frighted Phansie, or Quavering Lip levery Soul! It is a great Way from the If

Itaversio Liturgica.

Jer. 17.9. Top of the Heast to the Bottom: And I of Psal. 64.6. it is turning From wickedness, not A nay gainst it. That reacheth to the Lift I do

from the Heart, but that the Death free Bed cannot do. And though it be sime When, it is not How seever: yea, and so seek all that there are bounds to that When to I have see a seek a

Rev. 2.21. rusalem, a Time for the World. To Sain Gen. 6.3. Late thou mayst Repent, too Soon the lyes

can

Remedies of Humane Frailty. canst not. If the Glass be run, the Sun fet (though Noon naturally) wo to Heb. 12. thee, it is too late. The door of mercy, 17. though it stand long open, will at last Ames 8.9. be shut. Wisdom it self shuts the door. & 9. 10. All these then plead little for thee. Nay doth not every one much against 25. thee? For, my foul! If of two Thieves Prov. L. one was damned, is it it not an even 28. lay whether thou be faved? Whether n call thou shalt dye repenting, or blaspheome ming; the right hand, or the left what hand Thief? (Is it not so by the Presiniten dent?) If some be called at the eleat the venth hour, but all before, from the le be; first to that; Is it not ten to one odds aft be if ever thou be called, if thou neglect through the work of thy Salvation till the eagl Lip leventh? (Is it not so by the Parable?) om the If when (and not till when) I repent, And I shall live; Is it not a hundred to one, not A nay a hundred thou fand to one odds, if e Lift defer it, I shall dye? Is not this the Mar. 7.13. Death freight gate, which for want of mind, or 162.55.6. It is to time, or grace, few find, because they E centum and so seek it with sin, which they are both wix bear wix bear to lose, till Life and Soul, and all be movitur for foll? (Is it not fo by the Promise?) male qui d. To Saint Jerome says, my soul! There vivit. on the yes well, that lives ill not one of a Hier.

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Hundred thousand. And to Prove his fum. From Adam to Christ, that have so lived and dyed, we read but of One; but one, of many Thousands of Millions. Without delay therefore,

Joel. 2.12. Now also turn even to him with all thy heart, with fasting, and with meeping, and with mourning; and rent thy beart, and not thy garment, and turn to the Lord. The Lord fays it, who delights

Ezek.33. not in thy death, poor Sinner, whoso-II. ever thou art. And therefore would Acts 3.19. have thee, by a true and timely Re-

2 Tim. 2? pentance to recover thy health and life. For from foul-fickness, that's Gods 25.

Recovery. Recovery.

Jer. 4.3. My Soul! That may be a wholfom, the Hostion is but a wearifome course. To plow up thy heart, and harrow thy whole man with the

daily, and continual Duty, will make thee apt to faint, and perhaps some H. 19.12. Ground will pass Untouch'd, and some 1Joh. 3.20 Clod be unbroke; and when all is done, on

there will be failings, and need to repent thy very repenting; To comfort Fa and confirm thee therefore against this to provision is made by the mercy of God, And,

2. Faith is the Cordial.

on Wh And for Materials, and Vertues (

Th

Remedies of Humane Frailty. true ) a most rare one; Gold and i Tim. 1.54 Pearl, and Coral, are not Compara-Job 28. ble to it. Manus Christi is not, San-25,28. gnis Christi makesit. Nay, Blood and Spirit, Godhead and Manhood, Ver-1 Cor. 1. tues and Merits; what he did do, Say, 30. Suffer, All Christ, and All Christs, isit. 18. Christ the onely Cordial to a Sinful 1 Joh 2 13 Soul. None to him, None but Christ. Phil. 2.9. ights And Jefus. None to that. The Name Joh. 6.50. above all names. Bread to the start'd, Gal. 3.27. ould cloth to the Naked, Freedom to the 2 Cor. 8.9. Re- Fettered, Wealth to the Beggar'd, Phil.4.13. and frength to the Faint, Light to the Isa. 61.1. Gods Dark, Life to the Dead, Deliverance I Thes. 1. to the Damn'd, all's in Jesus. My soul! \*Anoinolsom, Christ is a Name of \* Medicine, Jesus ted.
p thy of † Health. There's his Oyl, but here Heb. 1.9.
with thy Salvation. Gladness that thou hast † Saviour. make a Christ, but thy Happiness in Jesus Mat. 1.21. fome Healing is in his Wings, Saving his Mal.4.1. fome work. Health in his Name, Redempti-15. done, on his Office: Against Sin, Hell, Guilt, Heb., 11. to reward, Devil, Death, Woundings, 12. comfort Faintings, Swoundings, no Remedies t this to Fefus. \* ID0f God. And Faith makes the \* Application. works. The Eye by which I fee him. The Foot, Cryf. on which I come to him. The Hand, by Joh. 3.14, which I do him. The Pine hy which 15. & 6.29 tues ( which I take him. The Ring by which & 1, 12. true) Y 2

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I marry him. The Honfe, in which I Rom. 7.4. dwell with him. The Board, at which 2 Cor. 11. I feed on him. The bed, on which I Eph. 3.17. rest in him. The Vest, in which I wear Joh 6. 47. him. The Soul, by which I live in Heb. 3.18. him. The Body, by which he lives in Rom. 13. me. What doth thus Unite to the Allfaving Comforter, must needs be Cor. Joh. 14.16. dial. And thence are in it those Spirit Heb. 11.1. of Comfort. Hope against the Faint Rom. 5.1. of Fear. Peace against the Troubles of & 15. 13. Guilt, and Joy against the Droopings of Spirit. My foul! If with hard toil and abstinence, like Jonathan, thy eyes be gin to fail, and thy strength to faint 1 Sam 14.

Toy is honey to clear them, and revive 29. 2 Cor. 4. thee. If with Ifrael in this Wildern

of want and wo, thou art ready to fin 16. and perift, Peace is Manna to feed and Apoc. 2. (ustain thee. If with David thy bone 15.

are dried with heaviness of heart, thi Pfal. 63.5. joy is marrow to moiften them, and

112.66.14. ftrengthen thee.

But, if not true, thy Faith is none this. And, my Soul, fince all thy com fort depends on this, look to it, for a have not Faith, and few what is tra

Counterfeits of Fuith, are not tru Cordials to Conscience. And there

I Tim. 1.5. many Counterfeits.

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I. A Vain delusion. When what thou believe ft, is thy Phansie, not Gods Isa.8. 20. Word. Or a Revelation (as thou think- Eph. 1.8. est) New, but contrary to the Old. For \* Luther. if Faith be not medded to the \* Word. 2 Thes. 2. the comfort it bears is bastard. Delufion all.

2. A Blind Resignation, is deceit too. Rom. 4. Indeed to give up the Mind in abso- 18, 19. lute belief to what he fays (be it A. Mal. 2.7. bove or against thy Reason or Sense) is Right: And to see superfluities to Salvation (though revealed truths) with the Churches eyes not ill: But neceffaries, thou must fee with thy Ifa. 3.11. own. And know what thou dost be Rom.1,17. lieve, and not live by anothers Faith, If not have thy joy in anothers Heart.

3. An Idle Speculation, it is not neitheir. It undertakes a great work and employs at it a great workman. That Act 15.19 Augean Stable to cleanse the heart, and I Cor. 7. labour for the Arength of Paradile, to 19. keep Gods Commandments. This it un Gal. 5 6. dertakes. And (which abhors no toil which wit can imagine possible) love, that, it employs. It is but an idle comfort, that's brought by a toytring Faith. And,

4. A Great Confidence doth not e-

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Mr. Baines ver make it Good; for Allarance of Salin Eph. vation may be without true Faith; and it true without that Affurance. That's pag. 387. Helps, 93. the effett of a strong one, nor the E/-Byfield in Jence of all. Every man is not frong. 2 Pet. Rom, 14.1. Some points of wind may lerve to make the way, Every thip hath not Sail-ful. 71 teggoeias -- And if the Ballast be not weighed and Fraught, with an Humble and Good Tim.I. Conscience, may as soon Overturn, as 19. Arrive the ship. If Tender, it Sinks it in Despair; If Tough, Splits it on

Presumption; No comfort for many, but as a Gulph and Rock to the Mariner, if full persuasion be, or there is,

No Faith. And;

Apoc.3.

5. A Good Opinion is less; Though others concurrent with my own, of my self. What would I not be, could I be what I would? I am not in happy condition, because I think it; but must first be so, and then I may, believe it. If Ground-less, if Word-less, A

Mat. 25.3. Good Belief is an Ill Faith: Because Apoc. 3. thou wouldest feek to have a Beeter 17, 18. did'st hou not Presume it to be so good. 2Pet. 1.10. Bur.

Phil 2.12. 6. A Bad Dispensation (that's world 20.851. of all) to grow bold to fin, because sare of Heaven. As Faith is never

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without Hope, a Spar to good : So nor without Fear, the Bridle of Ill. Noah Heb. It. 7. was saved by Faith, but, Built an Ark \* Et qui for \* Fear. If thou plunge thy felf habet fidei veritatem. into Seas of Sin, thou mayit perith for fervat Dei all thy Faith. If perfect, it hath two timorem. Eyes; One for promises, Another for Cypr. Precepts (Divine Word and Witness Heb. 4.1. both.) An ill life can no more stand Acts 24.14. with good Faith, then a great Sick- & 15.9. nels be with good health.

None of those then it is. No. A. trusting in God for Salvation by Christ, according to his word, that's the substantial Sovereign, Cordial-healing-sa- Act 15.11.

Mar. 5. 7. ving Faith. That there is none but by Christ, is Ads 6.17.

the Devils; That none by Christ but Apo. 113. as he conditions, and wills, the Saints.

My [onl! Though thy Repentance be right, and Faith found, and both, fet thee well: all will be but the worse, if thou doft not keep fo: For this, Mercy 3. Part. a Gal. 3. hath made Remedy. And,

3. New Obedience is the Prefervative. b Deur. 27. In Adam (my foul) the Covenant 26. was, Do, or Die; All, or None; cGal.3.10.

Exactly, or Nothing; but in Christ; & 3.2.

Who doth & consider, and succour thy a Heb. 4.

frailties, with his Meritorious and 15,82,18

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gracious reliefs, the Tenure runs, en-Heb. 8. 6. deavour to do all, Be Upright in thy & 9. I4, Endeavour. Hate great Sin, Love 15. none. Fly the worst, follow not any. Act, 24. Deteft enormities, Delight not in in-16. ITim. 1.5. fir mities. This would not pass for Obe-Heb. 13. dience of old, and therefore its called, 18,21. nsw. Rom. 16.

18. And thy bealth is happily maintain-

2 Joh. 9. ed and preserved by it.

Eph. 3. 3. it found: It preserves thy faith, & makes

a it faving: It preserves thy felf in both, a Cor. 7. 1. and keeps thee Living. S. John B. ptist. Rom 6. S. James, S. Paul, his preservative.

Heb 9.13. It Preserves thee from Apostasie, that Mat. 2. 8 thou fall not wide from God, And from 2 Cor. 7. Despair, that thou fall not short of him; for Sincerity is the Mother of Constance,

Jam. 2.14 and the Nurse of Hope. Gilt wears off, Eph. 2. 1, Gold endures; The Guilty fears Judg-

Pial. 87. ment, the Honest heart Hopes. S. Lukes and S. Johns Preservative.

Luke 8.73, It Preserves thee under the Cross, 15.

(the burden of thy flesh) and against 3. Temptation (the trouble of thy Spi3. 3. 40. rit) the natural memb of Patience, and

Act. 24. Siep Mother to the Devils issue.

Ila.33.14. 1 Joh.3.21. Job 13. 15. Heb. 12.11. Gen.39. 10. Luke 8. 13.

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Guilt Galls the back, Innocence gives strength to bear a Cross. Shallow Trees Dan. 61 are blown up with bitter blafts; well 22. rooted stand against all winds; yea by 16. them better rooted, and more strong 2Th. s.2.10 to Stand: holy Jobs and holy Josephs Pfal. 1.4. Gen, 39. Preservative.

It preserves against high Censure 10. of others Infirmities (a great bleck) Rom.2.13.
and too deep a fense of thy own (a 2 Cor.2.7. fore rub) in the way to heaven. Hy. Luk. 18 ... pocrifie judgeth others, Integrity it felf. 11. It keeps the heart against main Offences, and God imputes not meaner Job 43. 7. trespasses. The Sifter of Charity, and 2 Chr. 28. Daughter of Mercy; Obeds and Heze- 10. & 30 18,190 kiahs preservative. I John 31.

It preserves, Prayer in favour, and the 20,27. word in Fruitfulnels (the Key and Door Luk, 8.15. of Heaven.) That clean, This Open. It Pfal.66. gains that Audience of Gods Ear; Prov.4. and gives this, Entrance into Mans Euk'2, 51; Heart. Gers Prayer Good Respect; and Prov. 2.1, provides the Word due Entertainment; 2, Prayers Advocate, and the Words Per 3 1.2 Treasurer, King Davids, and King So- Mar. 7. 13. lomons preservative. Eph. 2. 2.

It preserves against sin (the Gate Plal, 23.60. of Hell) and against the World (the binge of Sin.) The hollow heart will Y. 5

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not, in Open; the Upright, not in Secret, Job 31.27. offend. He looks at Mans eye, This Ibi pecca, at Gods. And therefore dare fin no ubi Deus where, because he sees God every non videt. where. The Chafte body will neither Bern. Pf. 119. be courted nor frighted to ill. The heart 768. which hath fingleness for God, looks Gen, 29. at the world as the Devils manton; and TO. neither Lures, nor Shacles, Bracelets Rom. 8. 35 Gen. 17.1. nor Manicles, Golden nor Iron chains, Dan. 6. 5. Gains nor Losses, Pleasures nor Tor-Jo, II. tures, Honoars nor Disgraces can tempt it to be naught. Holy Abrahams and Holy Daniels Preservative.

My foul, canst thou Perish and have such a Preservative? No, if it be of Gods making. But for his Sugar take

not Satans Mercury.

To be true to thy side, and trusty to thy way with all thy Heart Act. 26. to and Soul; that's nothing if it be not a King. 9. right: Nay to own truth and good.

32. and ness, wheresoever thou seest it; and Prov. 21. like and love it, with thy mind and Heart, that's to be true to God, whosever is on, or against, the side. If not, thou art more for thy side then God.

2. To defire from thy heart to be what thou shoulds, but yet not contribute

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more to it, then meer desire, that's Somewhat of it in Conception, but No- Prov. 4: thing in birth. Though for Christs sake 21.25. thy doing well, be abated to endeavour, it comes not to so little as, desire. Acts 24. If not Effectual (which is all one with 26. it) what goes no further in thy ac-Phil 2.13: count may come to much, but with God 152.26.8.

3. Nor will hearty Endeavour, and Num. 23.

Deed too, pals for it, if only to some 10.
good, and against some ill; Or for Mark. 6.
much, but not all. True Obedience 20.
will not give Dispensation from any Ps. 119.6.
Law. Loyal Integrity dare never ask or 1 Sam. 26.
take leave, and Licence at any place to 8, 9.

Rebel.

comes to nothing.

My foul! Feed not Corrupted Na-Job 20. ture with such sweets as these. Though 12. they seem Sugars they are meer Mer-Ezek. 13]. euries. Made not for thy healh, but 19. Bare; not Medicines but Poysons of thy Life; not Preservative to it, but destructive; the ways to Hell and Death. As thou dreadst them, then look well to thy self. Mistake not Poyson for thy Preservative. A sound Heart (in truth, not errour) is that which maintains thy life.

And now, my for! See at once all ! what

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## Remedies of Humane Frailty.

what is required for thy Health. How to 1. Try. How to 2. Take. 3. How to Value all.

(1.) One, by another, is their best way of tryal. Forward; Repentance with-2 Cor. 7. out faith, is desperate forrow. Faith 10.8 2.7. without Obedience, bold Presumption. Jam. 2, 14. 2 Pet.1. 5. Backward: Obedience without Rom. 14. blind and unjustified Service. 23. without Repentance, weak and unwar-1 Tim. 1.5 ranted belief.

Heb. 6.1.

To repent and not believe, is to lay Jude 10. Luk. 14 20 a Foundation, and not Build. To believe Heb. 3. 6. and not obey, is to build without a 2 Cor 7. 1. Mar. 3. 8, roof. To obey and not believe, is to clap the roof on the ground-work. To 9.

believe, and not repent, is to build without foundation. Repentance alone is recovery without strength. Faith alone, ftrength without ufe. Obedience alone, darkness with strength. then, and take them as you will, this is the just tryal. That's Right Repentance, that hath Faith and Obedience After

A&. 20,21 it. That's Sound Obedience that hath & 26.20. Faith and Repentance before it. That's Rom. 16. True Faith, that hath repentance be-26. fore, and Obedience after it. My foul Heb. 6.1. then, thou for thy health must have all; if thou wilt have it true, found & right.

2. And

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(2.) And wouldst thou know, How thou are to take all? sure till thou are in Heaven with perfect cure, thou must use on earth continual remedy. "Cor.i3.9. Repent every day, believe every hour, Phil.3.13. obey every moment.

dost not sin; no day wherein thou dost not sin; no night therefore in which thou must not repent. If foul, Mat. 6.12, thou must wash; If guilty, ask pardon; 2 Cor. 7.1.

If fick, feek care daily.

2. Thou dost never sin, but need a Rom 6.13 Saviour: Never mell, but hast need of Neh.13. favour: Of Blood, to cleanse the guilts 22. of the ill. Of a Robe, to cover the ble- Phil. 3.93 mishes of thy good. What Blood, but Rom 3.25 from his Side ? What Robe but on his Eph. 1.7. Back? Where elfe, my foul! canst thou heal thy wounds, or hide thy Scars, but under the Righteoufness of his Inno- Apo. 7.14. cent life, Purpled in his most Precious Jer. 33 16. Blood? If thou then art not without fin Ifa. 53.11. a day, thou canst not be without Christ Rom. 6.23 an hour ; lest for want of a Saviour thou Phil.3.9. be lost in the very minute of fin. In his Blood then thou must wash, Take Sanawary in his Merits, shroud thy selfunder his Robe, seek Mercy for his Sake; that is, believe every Hour,

3. And obey him every moment:

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ght. And For sure, my soul, of whom thou hast continual need, thou must offend him never. Find a minute when thou wouldst be in hell without him, and take that time, to offend him. Eternal deliverance deserves continual gratified. That him that hath level

Apoc. 1.5. gratitude. Unto him that bath loved us, and mashed us from our sins in his own Blood, and (of vassals and slaves of Satan) hath made us Kings and Priests unto God and his Father, To him be glory and dominion (and therefore from us duty and obedience) for ever and ever.

Amen.

(3.) So then, my foul! Take them. And canst thou value them enough? In Never too much. Thy bodies health is worth all the world; but thy own worth more then ten thousands of worlds, ten millions of Bodies. It's worth as much as Salvation, as Eternity comes to, beyond all value. As much as thy Christ, thy Saviour, thy God is worth; above myriads of Salvation.

\*Gods For Repentance recovers thy fickfor salve ness \*, Faith sets thee sound, obedience
every sore, keeps thee strong; all, give a state of
Latimer.

Tit. 11.3. good and perfect health; and so save
Col. 1.11 from death. And, my soul! value
Joh. 3.15. Faith above all, So God doth, and
there

Remedies of Humane Prailty. hast herefore ascribes thy health to it a-him one, to shew it the chief: And so it is. Act. 16. thou Repentance is but a preparative to it; 31. him, Obedience a preservative of it : Faith is . E. the Royal Grace, Repentance the Ufher Latimer inual that goes before, Obedience, that bears Ser. 7. beup the train after it. The Qu. Mother of fore King this, the Mistris to that, Regent to both.

of Sa. Omy Soul! The Cordial is above sun all, because Christ is all in all. The glory Quinteffence of heavenly Vertue, the Col.3.11. m us Elixar of all Grace, the very Spirit of ever. Goodness and the Perfection of all Per- Col. 2.9. fections, both in Heaven and Earth. Eph. 1.3.
hem. Bear no heart in the body, rather then
ongh? not this in thy heart. O let that pretious
with it Vial never want this holy Effence. worth Count worldly good Greafe to this orlds, 0,1. All Delights Death to this Gladrthas nefs. All Honours Shames to this Glo-Pfal.4.6, ry. Keep thy Christ as thy crown, thy Phil. 3. 8. is thy life (as the Crown of Life) thy Apo. 2.10, orth; Immortal Crown, and keep thy Faith & 3. 11. fick- him, in it. Keep him as thy Saviour, Heb. 10?

him, in it. Keep him as thy Saviour, Heb. 10?

Pet 1. fave him as the only Sanctuary of a trou- Eph. 2.8. oled Spirit, and this as the only Access Jam. 3.24. here.

tance, Errours in thy Obedience (as there may, there will be, in both) fly by Faith unto thy Santtuary. Hide thy felf in his Wounds; hold by the

Heb. 3.18. Horns of the Altar; Creep under his Wings, Dye within his Arms; Go, 19. run from the Pursuer of Blood, to this

City of Refuge; enter in by thy

Faith.

And, My foul! keep the Vial clean that the Elizar go not out; wash it with Repentance, and dry it with Obedience, that it be so kept; let. them do that duty to it, that doth fo hi much good and help for them. And then, My foul! thou shalt be healthy and Strong, and happy in them all.

Of old all this was not enough for thy health; but Christ hath mediated out thy Covenant thus, New. And to

Heb. 8. 6. do this Duty, God for his fake will me give thee ability. Ability of Grace to me

do him acceptable service. Take his Heb. 12. Word for it, He promiseth he will. And long 28. his Command with it, for he fays, thou muft.

A New heart will I give you, and a new spirit will I put within you, and I pre will take away the stony heart, and give bi

Ezek 36. 26.

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Remedies of Humane Frailty.

you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my fatutes, and you hall keep my indements to do them.

Therefore Saith the Lord God, Repent Ezck. 18. and turn your selves from all your trans-31,32. greffions; fo iniquity that not be your

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Cast away all your transgressions wherelean by ye have transgressed, and make you a new heart, and a new (pirit: For why will h it 10+ ye die, O house of Israel?

For, I have no pleasure in the death of o him that dieth, faith the Lord God:

nem. Wherefore turn your selves and live,

The Sum of this Soliloguy.

for God hath appointed remedies against tated our failings in his service.

d to 1. Repentance, is the sinners first Rewill medy. And a most fair and sovereign Re-

e his Taking it by halves, or deferring it too

And long, makes it not to be faving.

To delay it to fature is dangerous; till death, desperate.

2. Faith is a finners Cordial, most nd I recious, because Christ is chief, yea onegive bingredient of it, and taken by it.

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fays,

Excellent Spirits begot by the Cordial of true Faith.

Six Counterfeits of Faith, not truh Cordial.

3. Obedience in the New Covenant the Souls Preservative in health.

Why it is called New? and How it is Preservative of it? Some take Poylon instead of this Preservative.

The proofs of these true Remedies, and Prescripts How and When to take

them, and Precioinels of all, and of Faith in Chief.

## Saturday-Soliloquie.

The Nobility of Piety.

OR.

w it is A Soliloquie Discovering to the Soul, How much Sin fets Her below and besides Her self, and gives ten deadly wounds to her Life and Honor.

My Coul! Thou art " Spirit, thy a Heb. 12] Body is Flesh. Wilt thou then 23. make Fleth of thy Spirit? Feeding on corrupt lusts, b Rom. 7. urns it into the basest b Flesh. That of 5. & i.6. the Body, is natural and good, but this of he Soul, unnatural, and ill. O! Do cRom. 8.7. not make thy felf a Monster, whom d Gen. 1. God hath made his most goodly d crea- Psal. 8.5. ure! He that did so Dignifie thee in thy Begining, did it to Glorifie thee in the End. But Carnality makes thee fall off e Plal. 49? from thy Dignity, and short of thy Rom. 8.13. Glory. With it, God will not Own hee for f His, and then, tremble f Jer. 2.212 think who will take thee! O Do ot commit so gross an Apostacy! Maintain primitive Spirit in thee, if thou

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venant

Poylon

nedies.

to take

and of

thou hast sense of honour, or welfare; If it be lost by lust, let Grace makes

Eph. 4. 15. recovery.

Mar. 22. O my foul! The Immortal Picce

Mar. 22. of Man, why is the mortal part preGen. 4.19. ferred before thee? The body will

Eccl. 12.7. dye, thou canst not. Canst thou not
dye, and carest not how to live? Hath
that which will dye (must dye) all thy
care? What a folly is this to prese
a Lease to a Perpetuity? a Moment to
Eternity? The satisfaction of a Body
to the salvation of a Soul? Nays by
seeking for it an unreasonable welfare
to bring on both an eternal ruine!
For so the immortal is made damne

Ezek. 18.4 bly mortal, and dyes to bliss; and lia. 66.24. the mortal, miserably immortal, ever living to mo! Be wifer and better O my soul, to thee, and to it! Do thou so wait on God, and let it so wait on thee in his service, that when thou shalt be remarded, it may share with thee, in his salvation! By thee let is

thee, in his falvation! By thee let it is be made immortal in Glory. Be not so Mar. 9.41. thou by it, immortal in misery! For thy own sake suffer not this; For thy Bodies sake do that If thou dost lover indeed, promote it to Heaven (To rails it from a Grave to a Throne, is a friend

olfare; ly promotion!) But do not kill thy self nake: for love of it! O what a murther is for love of it! O what a murther is this? O what a murtherer art thou? Pro. 6.22. 1 Piece My foul! if thou beeft murthered of & 8.38. eternal life, the body is both quarrel Rom. 13. and fword, but thy self (wretched Gal.5.21.)

Hath
all thy
preser

pent to

and fword, but thy self (wretched Gal.5.21.)

O do not commit so horrid an homicide; Look to thy body as thy life,
and sight against fensuality, as for Eter-Body, nity!

3. O my soul! The Noble part of
Hamane nature; Remember thy Nobility! To love earth, and earthly
things, is infinitely below thee. The
Mind and will (thy Arms) are made
to embrace the Sovereign Truth, and
Goodness of Heaven! Set thy foot (O
my soul!) Set thy foot upon Earth!
Thy foot? yea let thy servant and Psal.8.9.
It doth by nature set it's foot, to teach
thee, not to set thy beart upon it! O
my soul! if thou dost, thou art not a Psa.62.10.
Sinner more against Grace, then very
Nature; and art not less a Prodigy
of the Almighties making, be not so
loved of the Almighties making, be not so
thin to be made at once a miscreant Joh. 8 44.

and 3. O my foul! The Noble part of

t pre-

will w

nent to

and the abomination of the World.

4. O my foul! Gods Image is in thee!

What then doth the similitude of beast upon thee? Why doth not

Pf. 49.12. Reason, but Sense govern thee? Why doth not Rational will, but Brutish Appetite rule thee? This is to out do the Devil in thy undoing! He took shape of a Serpent for an ill turn, and time; and thou appearest and continuest in a bestial shape. Nay not the Figure of beast, but the very form is in thee! Unreasonable Creature that thou art, worse then the Brute that hath no Vn. derstanding, because with Reason, and against it. My soul! Heaven hath in it.

Apoc. 21. neither beaftly bodies, nor Souls!

And therefore, Att like Man, Appear

like God, if thou wouldst be there. If Eph. 4.24 then Deformed by wicked Spirit, be Rom. 12.3 transformed by holy one. Child of Total Land Control of the Co

Eph. 5.5. that thou maist inherit his happiness!

Acts of Lust and brutishness blot

it out of thee, and thee out of Heaven!

of God, no Creature is thy match, or mate (thy Creator is thy Husband) where then is thy honour, if the needs

orld world have thy love, and earth thy thee! mbraces? O thou that hatest Adultery with Man, how darest thou be
Adulteress to God? May not a
why
frumpes body stand in thy sight? and Jam. 4.74?
rutish
nust a whorish heart lye in thy Bout do fom! Must not Man Court thee, and Ezek. 6.9 took hall the Devil move thee! Is thy Bed

n, and lean, and Gods defiled? Instead of

inuest hy Lord, thy slave, (the world) ta
rigure ten into his bed? What is Gods bed,

thee! but Mans heart? Setting it on other Ezck. 16. thee! but wans beart? Setting it on other Ezck. 16.
hen him, but frumpetting his \* bed. 30.
The And the Baser the good which steals \*Consensito, and iffections from him, the more abo-sti, incorde
h in it winamble the whorishness? O thou be-cubuisti.
souls! oved above all Creatures, that hast Aug.
Toppear soul for thy Husband, Heaven for thy Prov. 8.
The Let not Hell be thy Bandar to the let all the thy Bandar the let all the thy Bandar to the let all the thy Bandar the let all the thy Bandar to the let all the thy Bandar th it, be Let not Hell be thy Pander, to take the ild of world for thy Love, have not less in geness, thy heart, then thy God and his Heainess! ven!
blot 6. O my soul! Thou art the bodies,

Hea. Lord! Take then her homage. Let her irve thee, not undo thee. Do thou Spouse at Gods will, and let it Execute
hine. But do not thou the will of it; (the
sband) fill of thy Handmaid, the lust of the Row. 6.

norld

body, bring not pain on the Soul:
Phil.3 19. Make not thy body thy God, lest thou
Make thy self, a Devil; Damn'd for
ever for not doing thy duty better to

Almighty God, and thy felf. O my foul! An Angels Peer, make not

Psal. 8.5. thy self a Devils Fellow! Sell not Job. 6.70. thy Lordship for slavery and misery to boot. If thou be not Lord, but serve thy servant, never carch saw, none but hell will harbour such a slave!

Rom. 6. 7. 0 my foul! Thou art Sove I 12.8 23. reign in Man. Under God supream over all that is in him! Wilt thou be thy subjects subject? Shall the Lan

Rom. 6.23 of the members', be the minds Law!

The senses are thy bandmaids (O thou Princess of Heaven!) Shall they be the chief Commanders of thy life? Will it thou onely move, go, run, refuse, chuse, as they command? O what a baseness is this, to be so unworthy to thy Maker and Nature? And yet say (O m) foul!) speak out of Conscience, and say; Is not sense the great Leader, and say; Is not sense the great Leader.

Rom.8.1. Appetite the Ruler of thy life? while the Reason and Diviner Understanding the Lachie after their Desires, and the this Mem-

the

oul:

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Memlers are meer Drudges for them? Omy Soul! The Soveraign of God, be not so much subject to the Devil, as to be led at his lust, by the Lure of Sense, Tim. 2. to satisfie the Flest against Gods Law, 26. and thy Reason! To a life which he him. not self (though most wicken) down not lead; For though Spiritual wickedness Eph. 6.12. nifer, abound in him, the Bodily is below him. but Is thou wilt be so base, be not more saw, then the Devil.

ch a 8. O my Soul! Thou Free born Child of Eternity, Heir of Immensity, Sove Danghter of Him who is beyond all bounds of Time and Being! The Body, toube is but thy Prison. Thou art shut up in Lan Walls of mud within the Gates of sense, 1 Cor. 4. Law: why then dost thou delight in a Prison 24. thou before thy Palace? And chuse a Bodily be the Restraint before a Spirits Lilerty? Is Wile it Blifs to be in Bondage? Are Chains Rom. 8,21. chuse of Iron better then Gold? Fetters, Maker Gaol to Heaven; What a Little Ease Rom. 8.

O m) then doth the Spirit find in so little a 23. e, and that of Earth! O do not destroy thy while of ness! Love not thy Gaol before Tit. 3. 2. nding thy Delivery, lest thou be cast into d the that Gaol, whence none is Deliver-

ed.

Mat. 5.25.ed. Its Just with God (most just)
that the Soul which chuseth the Devils Chain, before Gods Liberty, should
have the Devils Prison for Gods Palace.
And be his Slave in Hell for ever, that
would not for a time, be Gods Servant
—Spiritus on Earth. Dove of God, fly to Heaven.

—Spiritus on Earth. Dove of God, fly to Heaven. quifq; ales Belime northy Spiritual Wings in flime, iff and mud. Do not Crow like, feed on Tert, Carrion, and like a Blind Beetle place Amor tem. thy Blifs in Dirt. Sell not thy self to poralium, buy a Gaol, when thou givest a Palace viscus for the Purchase, and thy self into the

viscus Spiritualium--Mat. 16.

Mat. 16. and Tortures to boot.

26.

9. O my Soul! Thou art Gods Che Mal. 3. 17. Jewel, the Body is thy Casket! Why ou

Bargain, and haft nothing but Shackles

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Mat. 5.30. Welfare? Must the Jewel be Burnt to the Save the Casket from the Fire? Nay, De its not so much. It is at once to Fire ship.

Casket and Jewel (to cast both together for into Hell-Fire) Sardanapalus like, with Left.

into Hell-Fire) Sardanapalm like, with left all his bundles and heaps of worldly wor Treasures, to make up one funeral pile. We and perish together for ever (Body and Ten Soul!) O Bright Diamond of Heaven, Ith (Spark of the Divinity) Ray of Diesek,

particuvinest Glory, Set in the Foil of Flesh des lam aura. for a Time, till Taken up and Kept in Gods

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Gods own Cabinet for ever. What dost thou on the Devils Finger! Why doft thou do him Honour and Work? Joh. 3. 44. What dost thou Under the Bodies Foot ?

O my Soul! Look better to thy felf. Burn the Casket if need be, to fave the Fewel (the Body to fave the Soul!) So Holy Martyrs did : Dan. 3.28 But not the Jewel to fave the Casket Heb. 11.34. (the Soul to fave the Body) that "Luke filthy \* Epicures do: and thy end o the (0 my Soul) be a Saints, not an Epickles cures!

10. O my Soul! The Purchase of Gods Christ, Bought with no less then Gods Act. 20.28. Why own Blood (the Blood of the Son of 1 Pet 1.1). o thy God!) Why dost thou sell that so Isa,55.2.

In the Cost thy Savicur so
Nay, Dear! For the World (which is Noo Fire thing) for Vanity, which is less? Pro. 23.5. gether for a Little of that vanity, which is Pfa. 39.7. with less yer, then what is less, then that Eccl. 1. 2. orldly Nothing.

al pile. Why hath that which Coff more then I Tim. 2.9? dy and Ien Thousand Worlds are worth, least deaven, Ithy Care and Cost! If thy Body be of Diek, thou will have Physick; if Wound-Flesh Salve; if Naked, Clothes; if Hungry, Kept in Bread; No race, no pain is spared for God Z . 2

Pro. 8. 14. Ezel 16. 212. Amos 8. II. lfa.55.2. \* Duo mis. nuta care co anima. Bern.

Ff. 41. 4. it: But thy Pretious felf may lie Sick of Sin, Wounded by Guilt, Stript of Innocence, Starv'd for grace; and nothing is given or done, to help it. For, my Soul! What is Gods Price for His help but mans Labour ? Two mites Worth of \* Pain is all (thy Own and thy Bodyes) and yet thou wilt Bate one, if not keep both, from Him? Wouldst thou lose a life that wilt not quit a State, an Honor, a Friend hip for Him? Dost thou give him thy felf, that will not leave a bad Cuftom, or base Lust to ferve him?

But O my Soul, no more of the Negletts! I charge thee, by thy Hea venly Birth and Parentage, by thy Im mortal Substance, and Durance; by the Pretious Ransome, the Dear Blood God: Value thy Welfare more, See the Bodies less! think not Gods prid too great (mans Labour) for H happiness; when the Son of Go thought not His Sweat too much, h Blood for the Price! O thou Dear an Pretions Piece and Purchase of Diving Architett, and Device, Detect it Serpentine Policy of the Devil, wh because he once got Eternity for Apple, thinks to tempt away thy S.

wation for Nothing! And therefore would have thee all for the Body, that nothing may be done for the Salvation of the So il! Dear one, thou wast not ransom'd, be not ruin'd, for nothing!

And now, O my Soul, Spiritual, Immortal, Intellectual; The lively Image, The Dear Spouse of God; Lord Paramount, and Soveraign Power in Man; The Free and High born Child, and Heir of Eternity, Delight, and Darlings Gem of Heaven, Most precious Purchase and Inheritance of the Son of God; Do not, O do not abuse, and lose thy self in Bodily sensualities, and for half a satisfaction (scarce to the half of Man) and but a Moment on Earth, sell away salvation in Full, of soul and body, in

What shall it prost: a man to gain the Mit. 16. whole World, and lose his own soul? 26, 27.

What shall aman give in exchange for his soul?

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of Go ich, h ear an The Sum of this Soliloquy is.

The foul is Spirit, Sin turns it Flesh. The foul is Immortal, sin makes it Die.

The soul is Noble, sin makes it Base. The soul is Lord, sin makes it Slave. The soul is Soveraign, sin makes it Subject.

The foul is God-like, sin makes it

Beaft.

The fonl is Gods Spouse, sin makes it Strumper.

The soul is Gods Jewel, sin casts it

in Fire.

The foul is Free-born, sin keeps it in Prison.

The foul is Gods Purchase, fin makes it away.

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Animadversions touching the Daily use of what is directed through the whole Manual.

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I Fall set seem a great Days work of Devotion (though two hours will make the longest day) it is put into thy power to lessen it. The Authors Aim is, to be a spiritual Helper, not a Taskmaster. That office he leaves to thee with Discretion, and Conscience to execute. And thou wilt discharge it better, if when thy thoughts are set to contrive, and lay out the Spirits work, slesh and blood be not cailed into Counsel.

As bodies, so souls are not of equal strength and speed; and as Days differ in several Climates (yea in the same, often wary their length) so days of Devotion are not of a like length for all spirits and occasions.

rits and occasions.

Hezekiah was not so long on his Kneess.

as Solomon, nor Expathe Priest so long 2 Chro.

at his Prayers, as the Levite. The Expansion Apostles did lengthen, and shorten Neh. 9 4.

Z 4. theirs

Act. 1. 24. theirs. And our Lord kept not a pun-4.8 4.24. Etual measure for his. A man may pray Mar. 26. much in little with the Publican; and 42. 44. little in much, like a Pharisee; and Joh, 17. Luk.18.13. much, and not little, as the Centurion: Mat. 23. The Heart is all in all. If that go along, 14.869. thou mayft do well to travel all the A& 10.2.4. Book over : if not, better to cut off some Stages. There are that measure Sermons by Glaffes, and Orifons by Beads; but as the wife judge those by brains (not lungs) fo the Devout weigh thele by their thoughts (not fingers) behold that

Luk. 6.12. taught us ashort form of Prayer, to shew Mat. 6.9. that (generally) it is not better for being long. The life of Devotion lies in the Spirit, not Breath; and Prayers must be measured by the Heart, not the Hourglass.

Patern of all plety and perfection, Christ himself; he prayed whole nights (to

## PRESERVATIVE

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Against the

# Plague of Schifm,

OR

# Antidote against the SEPARATIONS of the Time.

Extracted out of Apostolick Prescripts, chiefly, from S. Paul and S. Jude.

Declaring by their Divine Demonstrations, into what fearful Sins and Dangers they fall, who run out of the Church into Schism. And of what an execrable and damnable quality the Men are, which tempt and lead into such Separations.

#### 1 Cer. 11. 18, 19.

Thear that there be Divisions among you, and I. partly believe it:

For there must be Herefies also among you, that they which are approved may be made manifest among you.

#### Teriull. de Prefc. adv. Her.

- Nic tamen idio bonum Hæreses, quia esse tas oporatebat: quasi & malim non oporturir esse: Nim & dominumer adi oporturbat, sed væ traditori.

Landon, Printed for Peter Parker, 1671. .

## Handy of the control 
### To the Reader.

HE Author intended this Preservative only as an Addition to his Manual. That there might be an Antidore, as \* See that well against Schismatical Novelty, as Popery: in the Ma- Of which, though this be too much the Humour mual in the of the Time, that is more Epidemical.

grounds of That it may do more good, this is done. And

Religion, nuch (sure) will be, if the Authors Pen miss Oc. P. 7. n t the Mark bis Heart aims at : And no more Gall be found in the Readers Conscience than bis lnk : For he feeks to profit, not provoke; and if Self-love from not before Truth, be boos things will more convince, than his words ex-

asperate.

Ego certe idem qui jam fum cras ad re redibo. Minante Imperatoru prefide. Theo. !. 4. C. 17. I Cor. I. IO. Divisions (ienoTran-Ration.)

A suitable piece he would have it both to his Manual and Mind. Which be fleaks with Pacians Mouth: Christianus mihi nomen, Catholicus cognomen. (He is no Roman, but a Christian Catholick) And from St. Bafil's Spirit; Therein he is, what he ever was, and by Gods grace ever shall be what he is. Anl befeechesh thee, and all, in the body Spirit of S. Paul, in the Name of our Lord Telus Christ, to do and be what all should be, That you all speak the same thing, and that there be no Schisms among you. That you be perfettly joyned together in the fame mind, and in the same judgment. That this Mind and Spirit may be thine and his, is the Endeavour and Prayer of Philo-Christianus.

and

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## PRESERVATIVE

Against the

Plague of Schism:

OR

An Antidote against the

Secarations of the Times.

Extracted out of the Apostolick Prescripts, chiefly from S. Paul and S. Jude.

Rom 16.17.18.

Now I befeech you bretheren, Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoide them.

Tude v. 19.

For they that are fuch, serve not our Lord Jesus \* Or, mean Christ but their own belly, and by good words kers of and fair speeches deceive the beats of the Sects, simple.

These has been made server its section of the section of t

these be they who seperate themselves, ".ensual, (Old having not the Spirit.

Transla-

Aint Paul then, and Saint Jude \* Omnes being Judges, Separatifts are barefes branded for men that serve their inde quod . \* belly before Christ, of better ventri,

and fairer Tongues then Hearts; having Theoph; more ill flesh in them, then good spirit; in Roman

In- 16,185.

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And miss o more than woke;

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Pabut a s'Spiand by

And Spirit Jesus d be, I that

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t Anima inform'd rather with the soul of a beast les] non ab then a Chaistian. Yet S. Paul being animal a Witness, and God himself Judge, eve-te (Hugo) ry one that doth separate is not presently a Separatist; for God who forbids

all sin, commands some separation.
2 Cor. 6.17 Beye separate, saith the Lord, Apoel Suite.

That therefore wrong be done to none, but the guilty forehead may have the brand, and the guiltless be quit of that note of Infamy, we must put a dif-

Ap. 18. 4. ference betwix: commendable and cu'pi-\* Darn in ble separation; and by God Almighties 78 809.V8. Light and Ward, shall best discern the (Mi) ouydifference, [Come out of her my people Motvoin . that ye be not partakers of her fins, and OH-TE) a Wing, ex- that ye receive not of her plagues. This enadum est is a voyce from \* Heaven, by whole light we fee, That if a Place or Church Latignem 1to u mente be Babylen (be it naturally, or myfrical & animo, fo, in Chaldee or Italy, what, or wherene scilcet soever.) That is, if it grow so corrup confentiaa tody, and so far infected with error mus vinititiopra and ill, that without fin and plague w vitati Car. cannot Incorporate and communicat in loc. Si \* with it; out we must go, God callen to come out. "And then, withou non comin peccatis, palpable danger both of high dif bed nou communicabitis in tormentis. Ib. Exi e Spirirualiter, fi fieri pot ft etiamicorporaliter, In a Cor. 6. 17. 11.

ence to Allmighty God, and destruction bealt to our felves, we must remove. b GobJer. 50.8. being forth, Flee out ( as for your lives.) c 1fa. 48. eveesent-Yea, which is (or should be) more, Unorbids

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less we will be out off in her iniquity, we must bie away (as we love our d fonls.) d Jer. 51.

The common brand of Sehifm then, 6. & 45.

which those of Rome give to us Reform. Nife cete? ed (as removed from them) on a wife river fiat head imprints no more shame then a reformation cold Iron doth hurt. Till it shall andeo diceappear (by better evidence then their re, quod liown) That, they are not departed from ce: magne the Primitive parity and healthy constitute widemus tution and flace of a Christian \* Church, majora viand we not returned to it. And that we debimus. would not have them go back with us, Card.Ca-and will not admit them to com. Reform. whither we are 2 gone. And when soever In facrum they shall first fet foot to return to that Ecclefia ancient Purity we shall not be forth- imperiu in. with ready to b meet, and joyn hands numerabiand knees with them. And with irrepfife. both hands and hearts, unite fouls Efpenc. and bodies with theirs, in one and in Titum. the fame Church, and with them, and a After Q Maries all in communion with them.

time the Papists came for many years to our Churches, till the Pop: forbad them (Pins V.by his Bull) b. Taffatur pa ies erroris & fimul sumus, Aug. de Donat.

Or,

Or, that we will not submit to the \* Concil: onely cure and remedy of Schism, \*a Conft Sell. Free and General Council, whonfoever 79. itshall be called of Uninteressed men Christiaon either fide, proceeding according to nitas in Christian Rules, and Evidences to hear diversas berefes and determine the differences on feiffa eft, both parts, and to declare how far quia non they have erred, and ought to return, erat licens and accordingly be ordered, and retia Epif. copis in 4. conciled. num can-

venire persecutione seviente usq, ad tempora Constantini. Isder. in presat. ad Concil. For this cause the Council of Nice was called by Const. 3.c. 12. de vita C. W. th that Rf. &. sc. 1.3.c.5.v.6.12.13. Schisma ingens de Paschate tollitur. Tanquam in unum corpus essent denuò consmentati, was apud omnes viguit sententia, De V.C. 1.3.c.20. a Omni ergo seditios à contentione deposità, literarum divinitus inspiratarum testimonius, res in quastionem adduttas dissolvamus. Const. ad Ep. in Nic Conc. conzregatos. Theod. 1.c.7. b. Such was not the Council of Trent, being neither general, not

impartial, V. History of it.

By this God and the world Judge, who most love, and make Schism: They in, or we out of, the Roman Church.

And here let the ancient Fathers be called, and heard for Witnesses, then whom none have set out the nature and guilt of Schism in truer and livelier characters. They distinguish it from He-

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the Plague of Schifm.

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refie \* thus: This is a Defertion of Ec. "Herefis defiastical verity, to the breach of Ca-fidei, unidesiastical verity, to the breach of Ca-tail schif-tholick faith; but, that a breach of Ec= ma opponing desiastical unity, with desertion of tur. Christian love. So S. Hierom decy- + Harefis phers it ; † Heresie maintains a per- perversum verse opinion in the Church, but Schism dogma hamakes a separation from it. And so S. bet, Schif-Austin puts the difference; Herefie is ma ab Eca fest of those who follow many wayes, parat. but Schism a separation of those who Her. go after one. And therefore, not diverhey of Faith, but dividing communion with him, is Schism, Whether with, a Heresis from, for, or without Herefie (as Schism fequentiis sometimes mate, child, mother, and um fetta; many times a meer stranger to it) they Schisma do at all times give the guilt of Schism eadem feto such breach of Love, making that quentium Unity the proper Object and Matter of eft. Aug. it, and this breach the specifical form. Schisma

Thus S. Cyprian (though not of er-non divertor) was quit of Schism by the Coun-safeles faclof Carthage, because he kept communinion with the Catholick Church him-onis disself, and (though not of his mind) kept rupta socinone from it. But in the second Counclos \* Constantinople, they were cast nem judinem judisames, aut à jure communionia aliquem si diversum senserie,

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Fathers, who kept not the Communion of the Church (though otherwise quit I Qui se of error.) The evidence was one and sanan quit the same. As they made not all sepadem fixem ration sia, from whatsoever body; so passe fe fe neither every Division, Schism, from rant, avul-whatsoever Church, But an undue and stattem is unjust one; from all, or from any.

sunt. Concil. 2. Hinc Cacilianus Schismatis insons fie al ne Opt. Melev. quia non recessit à Cathedra Petri vel Cypriani.

(for the Universal cannot, and that ha

the Roman is not) if it, or any, from being Catholick turn Heretick in faith ; re and of Holy, become debaucht for Worde ship; to leave it is not Schism, because in not a departure, but return to the hoposteriores ly Catholick + Church. Nor is this to licet, quam make a rupture in the Body, but to fhun ra que ab A ap stilence of the Members. Nay, con-les postolis vel fent m and Coparinership with fuch on Ap stolicis. a Church, is rather a Conspirate Eadem fide eri e aspirantes, non minus Apostolica deputantur, ob cousinguinicatem dollrine. Terrul. de Præ cripr. Ecc'esiano. pendet ab unitate capitis Minifierialis, sed à Christs & at un tat fi ich Stat, aliquem Pape contradicere & effe de hu unitate Ecc'efie, medo ftet sub capite Chrift, Johan. Mijor. m John 2. 11. ariet (n) agains m. 150 n) against the Head, then Communion n Non stuunion of the Body. And to renounce such a demus paci quit ellowship, is not to make, but mend and mentum and real a breach. And therefore against vera do-Sepahe charge of Schism from Rome for trina. elinquisking their Assemblies, our plea Nizorat. nay be as that against the Arrians, Not 325 e and uilty. As the Bishop draws his case f Separation with a difference from fit at he Donatifts. We keeping the Church \* Episcoorfect faith and communion of the Faadversus
that hat do not fo.

nulus innith; recedentibus decretis quibus oppugnata dicunt antiqua de
Wor de dogmata sese ab Ecclesia diviserunt. Nos in Ecclesia concause iluti qui, Deo regente, in paterna sententia & communione
e honis to Nay, our Desertion deserves the

nietibus confistit Ecclesta; sed ibi erat ubi vera fides

Popes u-

furped

power,

Resoluti-

foundation of Faith. And therefore h we must obey those Prists who with on succession of Bishops have received the of gife or grace of eruth. If not, there of o Illis presbyteris is no fin nor Schism in our Recession to obediendu from P.hem, but in their Deceffion from qui cum Episcopa'us it. [uccessione charifma acceperunt veritatis. Iron. 1. 4. c. 43. p. Cu iniqui & perfidie jung i non debemus, que participatio, i.c. que communio ? Carth. in 2 Cor. 6. 14.

And because we of the Church of our Enland were so judiciously and happi. al ly cleanfed and cured of those corruptiviti ens of Rome (as we fland and are efter m \*See with blished upon our old base and \*bottom, "!
Rejection Therefore the present separations from most the and divisions in it, are evidently fou vis and ill. And they are spiritually dealen or blind, that do not hear and fee that voyce and light from Heaven calling It them from those separations, and shen G

on to mintain ing them, why they should come at that is. Catholick call. If Apostolick Cries and Fires can'd make that voyce, and light. Two or i faith to the ut-In them with one bright flame (as of moft. Beacon from a Hill) discover those for his the name of King, vile & naught that make them, & martin

Lords, Clergy, Commons, and all the Kingdom, Att. and Monday, Henrici S. q Rom. 16, 17. Jude v. 19, 2 Thef. 3. 14

then

no

the Plague of Schifm.

refore hem for worst of souls. And all with r 2 Per. 2. with one mouth, cry out on them as Pefts Jam 3.16. ed the offpirits, and to us (as they are such) & 4.1.

2 John. there of, them. And if we will not be 10. cession randed and plagued, we must do both. \* Mark from Mark fish, and then Shun them. them] o we will for their great, 1. Guilt, For, and 2. Punishment, if we do well mark a great

D. Cun

o, it 1. It is the fin against the Holy Ghost, 1. For ith St. Ambrose. A fin against it, kind.

ch of oubtless it is, and very high for his L.2.de
appiration; for other fins are contrassingue functions
ruptle: this, contras Universos. So that, seditio in
estas much as a Community is more then a Ecclesia
tom, rson, Schism is above another. And Dei constafrom much as a Sacred, is better then ata, longe fou vil Community, so far is this worse qua m dea en- a fin against Secular Society. quedvie see hat is, so much as Heaven is above bellum, alling orth. The peace of God before mans. pugnave, shew Good estate of our souls above our in se comes. The Church, before the World. Con. V. es cas ad that must needs be infinitly much. Euseb. de wool if the value of one foul be above v.C.13. of a Worlds worth, the Church c.12.

Se for hich contains in it many Thousand- Mat. 16.

man mands of souls) may justly be vad Mon d above Millions of Worlds. And
3. 14 Min strikes at the very Body of the

Church:

then

Church : nay, divides Unity, which is " Eph. 4. the " Spirit; and cuts afunder Love, which is the \* Bond of that \* body. So 3, 16. Col. 2. 9 it leaves the Members loofe and diffo-& 3. 14. lute for want of their tye of perfection, \* Charitatis and layes the whole Body wounded Christiane and bleeding. Doing worle by Christs vinculum. mystical body then the Jews did by his Cypr. x Compago natural (before which yet he preferr'd corports his 2 Mystical; for, for all their Hel-Christi, lish rage at Christ, they did but gore Greg. and wound his body (not a bone of it was In folidam broken.) These b tear and man-Corports gle the Churches all into e pieces. A waitatem fin of the highest. For, how can the concordi glutine cohand reach higher, then at once to be pulata plebs. Cyp. lift up against (not a good limb, which Suod qui-fome have made the unpardonable dem cum † fin, but) the Best Body in the World Suis partithe Church ? And against (not some lu bus unily spirit of man, but) the Best, infinitely ver fum above all in the World, the Holy Ghaft Ecclefia. corpus,

consentiente animorum concordia & propositio, devincit. Eu de v.C. 1.1. c.68. y Deteriores sacit. Aug. de Bapt. c.6 Cypr. de Unitate Ecclesia. Hier. ad Dam. Ep.5 p. 2 Ni enim vitam Mystici corporis pratudisset, non sustulisset, so Bern. a Diviso enim corpore ejus quod est Ecclesia, is emnino dividitur. Theoph. b Joh. 19.36. c Quantum se cinus lacerare in frusta? lacerat quantum in se est qui un tatem scindit. Zanch. † Contra fraternam charitatem in se

die fecibus agitari. Beda.

which

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hich is Love, y. So diffoection,

eferr'd ed kind. r Helat gore it was man-

es. A an the tob which initely

Ghoff cit. Eu pr. c. 6 . Z Ni

Tet, de 11, 19 at um [4 ti uni em invi

11 110

which by that holy Band holds together and animares the members in that body. And against (not onely many Christians, but) Christ \* Himself, who \*Ads 9.5.

unded governs and quickens that body and Christ those Members by the Holy + Ghost. those Members by the Holy + Ghoft. + Per nex. by his Mark it then for a fin of the most wick- us & con-

> Suppeditationem augmenti dat Spiritus Sanetus ; non fi diff oluta membra & distracta à capite. Theoph.

And therefore of as woful Confe- 2. Schism quent. Because, the members faln off by of ill con-Schism are lost (as branches cut of from sequent. the \* Tree dry and d wither) Dead for \* Joh. 1 5.6 want of life from the holy spirit, which d Difce ffe onable animates the limbs only that are in the enim ab Vorld body. Those that keep in are mounded de fonte me ho by the losse, and lie feeble for it; as a Spiritus body is lamed, and lofeth strength by non pitant. expence of much blood, upon the exci-Irenzus. fon of some members. And the Whole Dei non body of the Church is left meak by the vivificat division, ready to fall into ruine (the membra high way to it in any Family or e Po-nifi fuerint licy, but especially in the House of the unita. Aug. Church, and Christs kingdom.) Yea, the Mar. 3. Body of the State is shaken by the fall f Tumultus

> & cades à Schismate sepius. Vide Euseb. de v. C. 1. 3. c. 1. & 7.

A Preservative against

as the ruine and falling of the Greek Empire came upon the breaches of the calling and letting in the Turk (the Hammer which hath broken the Body all in pieces.) Nay the Whole body of E Hac ergo orien talis (9 occidentalis Ecclefie dif-Mankind is worse for those Ruptures. cordia For, for Infidels, instead of calling them freti Sain, this keeps them out of the Church. So far from inviting and receiving them raceni ingenti by Baptism into Christs Religion et claffe folventes, C5.C. Confirmation in their \*own: Nome Plati de stopping their mouthes, as we should f Hen. I. and might by our commendable and una cum Christian carriage, and b concords Religione & felta but opening them k wide to blaffor amperium pheme both the Church for a Body la am fum which is fo ill tempered; and o eft. Ibid Christ, as the Head of no betterate V. Conft. lit. ad m Body. Epifc.

Tyri Socr. l. 1.c. 23. \*Dicit Gentilis vellem sieri Christianus et sed nescio cui harcam. Chrys. Clem Alex. Vos Christianis of sectas habetis. Sit anima mea cum Philosophis h 1 Pet. 2.11 th and 5. 3, 16. i Vide (inquit) ut invicem se diligum ne se ut pro alterutro moi sint parati Tertul. Apol. k 1 Tim. and 6.1. 1 Pet. 2, &c. 3 16. l Derided for it in publique Theatres and Spectacles, Socr. l. 1. 6. 3. V., Constan. Epist, ad Epis. Syrac. de v. c. l. 10. c. 6. m De minum quem Judas vendidit, Hareticus blasphematic.

the Plague of Schifm.

Greek II. For this great guilt, God gives & Schifm of the he fin'a proportionable + punif ment. great for Stions, a a Doom and Death fit for such foul ment:

(the lasphemers of Christ, and murtherers \* In dituated on his \* Church. Of which the World vie non ody of eath seen two fearful executions. churet. 1. a Schismaticum Homitidam facit Cypr, tujus culpa chem esazguinis Baptismo eluenda. In Orat. Dono

urch.

. For

them The First was, in the Church of the igion ims, Rent and torn in two by \* Corah ger (Nu. ent of nd his \* Confederates. For which (to 16.) 1.6.

No hew how much their fins was the hare est.
hould [Heaven] Earth opens her b mouth, 2 Expessus
Hereiscoe and fend them quick into Hell. And rum & acord s if no old vengeance were ill enough preudoblaf brihem (though we read of dreadful propheta-Body lagues by Water, Fire, and Air before) rum Typus

and od works a New thing for theirs, b lea ab)
etters that never was in the world till then. omnibus

New Creation \* of punishment, mundi huelland Heaven agreeing to fire and justablefiante evour all persons and things in the gantur e-liante thism, Fathers and Followers, all in tementis, et. 2.12 thism, Fathers and Followers, all in ut nec aelifigum to Gulph, Goods, Rents, and Appurte- rem baus
I sim inces, with men, momen and b children. flu, nec

ublique calum vi-3. V., nec mare taetu, nec terram contaminarent sepulchro. m De mb. e Terræ fluttibus obru: us, non aquæ. Theod. d Num. phemal 6.4. \* Si creaverit creationem TNT INTE Arias Mor. separando separaverit. Oleast. a Ver. 30. b Ver. 32.33.

† Plat de The Second was in the Christan V. Silv. 1. Church by + Arius, who like another Vir landie Corab in pride of heart and wit, by ac glorie magis qua wretched Herefie, m' de a woful Schifm in which the Curch loft Millione both veritatis cupidus, of lives and a fouls; and of which ferere difit lies to this very day much wounder cordiam in fide christi and weakned. For, he that (void of copit: quod daty and pity, to his dear Saviour and non è Pref- Mother) did wickedly mangle His body bytero fa- and spill her blood, as he was going away this Epi- in Triump with his Train in the Aftree of 1. 1. c. a. being Suddenly ftruck with terror, an E. W. Soer. taken with a need to ease himself, in the Hist. Eccl. Common-jakes (next at hand) \* Juda hol. 2. c.30. like most miserably shed out his entral himself. \* Episcoand bowels. Constanting the Empery parum de populi fre that gave his Sett the first breath of At w quentia thority (to their great joy, and the mo dai, Ripatus the Church) dies of an Apoplexie, ftruchi paffus vità with b grief, Valens, Patron and Page turpissima seester for it, who by his Imperially condignam power fed the flame, was burnt will or PlandeV. fire, Kindled by the fury of the Julii I. hands, whose souls he fired with the Medius. † Medius & Schism. Anastasius their friendel. I crepuit. Theod. I. I. c. 4. Soc. Eccl. Hift, I. I. c. 5. b Socr. Hift. Ec mats 1.2. c.37. Id. Prosper. c Teipsum veprehende, qui flamm d. v. in domum Dei injecisti. Aphr. Mon. ad Val. d tet qui pe lea!

versi s doctoribus Gothorum incenderat animos, iis vivenii tad corpus Valeniis (qui mali autor fuerat) cremaretur. Ful. s. istan was (as some say) struck with one, c Euxother and Olimpius his Champion (upon that grius, by score, blaspheming the holy Trinity in a bism Bath) with three \* Thunderbolts.
both And, after Athanasius (who as another And, after Athanasius (who as another conus.

Moses stood in the gap to stop the which inder breach) was in a Synod or packt Affem- a Quo vioid o bly of Arians at Antioch, condemned, venteres r and and all their Opposi es persecuted; Christiana s bod Alexandria (his own City) was fo depo- mi ifice awa pulated. Antioch it self, and the Cities sustanta Arce of the East, so shaken and ruined with ch. Plat. , an Earth-quakes b as if God would have de Ath. in in hem and all the world to know by v. Syri-

Inda hole new Gulphs, what a wretched b In Schifentral hing it was to be of the Old Conspiracy matum mperer Company. St. Jude calls it Corahs poenas. v. of At way, (onely he makes it wider with Socr. Eccl. ne mo fains and Balaams passage) and gives e. 10. h.ft.l.4. his \* end; save that the mouth of Hell Idem de

nd Praved for the Jewish, but the bortom and cess per mperiolly of Hell shuts on the Christian grandinem nt Wi orah. For whom is reserved (not the up- in Constantinopoli . .. of thermost smoke and fire but) the black-observa-

tura Socra frientel, hift. fc. Decreta contra Episcopos. c Appetien indebiti Hist. Ecomatus se ab unitate Ecclesia secernunt. Beda, in Jud. is slammed, v. 11. Numb. 10. 32, 33. \*Vel hiatu terra ruentis et qui pe calestibus ignibus absumptos; corpore & animo brevi tempiventia e ad tartara pracipitatos; Opt. contra Parm.

Ful .f.

\* Jude v. 13.

ness of darkness for ever \*. And (asif the living in this contradiction) were as fure of this, as the dead in that, he fays, They (are, they were already) perished.

Two brands upon Schism so great, and by hands fo good ( Christs A. postles and Gods Judgments) that, if we have either love to Heaven, or fear of Hell, will make us mark it, and which is the aim of that mark, and end and word of the Apostle, Beware of all that are noted with it. 2. And soun them (for it.) And

(2.Sbun them.) For the cause of Schism. I. Ignorance a

cause of Schifm. \* 1 Cor.3.

IO. # Heb. g. 12. .. Col. 1. 23. b Eph.4. 14. 3 Thef. 2.

2 Pet. 2. 8. 1 Joh. 2.

19.

that this be wifely and fully done we must mark it again in the I. Root, or Cause, and seeing that, 2. Remove it. A fin of so ill a kind, grows from

some naughty Cause. You may find five foul springs of it. t. The first is, Ignorance. Ignorance of foundations \* makes these cracks and falls in Spiritual buildings. Overlai

with Sermons, for want of being well underlaid in Ground works. Ha people been rightly Catechised, an established in the present Truth, the

would not be shaken in mindstill the Ro fall into berror; and then follow the

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who lead to it by the colour of c Andaci-Truth (astheir lure unto Schism) who as figmenmust carry them out of the d Church, torum sucbecause they can have neither mainte- oue Evannance, nor sufferance in it. And (as gelica fen-St. Hierom \* observes) pretend that in the coloratheir own defence, for going and carry- re conaning out. The Ministers that for idleness, in Joh. or other ends did not do, and the peo d Dicenple which for prejudice or pride would tes, verinot suffer it, God forgive for this canfe. tas, de The effetts are fad. The Church woful- Musichely torn, because the members so loofely Def. 1. 3. joynted in the body. And the simple c. s. done rransported with every mind of Do. \* Nullum Root, Etrine, for want of this ballast of a schisma Sound mind and better settlement. They non sibi adare entertain any New or Strange havefia s from Thing or Perfon, with Faith, Obedience, confingit; nd five and Devotion (Believe, Do, Pray, any ut rette ab thing, or any where) for went of being decessife decessiffe Catech zed into an Earlier and better videatur. cke and acquaintance with the old Standards of Hier. verlait Religion, (the Creed, Decalogne and a Heb. 13. bein Lords Frayer.) Yea, themselves are 9. Hat d bold to Expound Apocalyps, that 2 Pe. 3,17 never Learned Pentateuch. And dare geog Eph. d, an

> decypher Aa2

Rotari perpetue. c 2 Tim. I. 1,13. d 1 Tim. 1. 7.

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e Dan. 9. weeks, e and St. Johns thousand years f who (upon due examination) cannot give an account of St. Pauls Six

g Heb.6. B Principles.

II. Luft (which commonly and na-17. 2. Caufe turally follows Ignorance) a widens the of Schism . Rent. Wars in the Church are raifed by luft. lusts in the members. For casting off the a I Pet.I. Soveraignty of Right reason from the b Jam. 4.1 heart, Gods Throne; they dread not to tear Religion in two, and divide 2 Tim. 3. 6. & 4. 3. Christs Kingdom. Such Wars want net 2 Pet. 2. leaders. 18.

1. Pride a cause of Schism. a Nibil Ecclesiam aquè dividere potessio, amor imperii, &c. Chrys. b Jude v.6.

1. Pride is a Chief. Which did make the first Schism amongst be Angels. And doth all amongst the Saints, by a Diotrephes. In Separation, the Mother (most what) of both Fathers and a children. For Simple men to be made wiser then all the Christian world before them, and Beter and dearer to God then all his Ancient and fother Saints, this

3 John v. 9. c Dirapolevon: A lolgeons. A fove nutritus, fattabundus. Vatablos. d Sola mater superbia Aug. Omnes tument, omnes scientiam pollicentur. Ter. de præsc. Hær. e Plus omnibus se cognovisse. De Gnosticu. Iræneus, 1.1.c.y. t Solos se Christianos esse. De Donatistis. Aug. in Psal. 22.

takes much with poor people (who want not for pride) And then what Lords and Princes of all wisdom g Pramit-and goodness must they be, h who tun Imcan, and do bestow such great gifts been, velue of knowledge and grace on their peo- nuhes prople ? And that carrys them away af- phetia, ter Simon Magus. Great ones they b 2 Per. will be. In the Churches way 2.18. they cannot. Out therefore they i A& & g. go. And some must be to ad- k He bemire their greatness. That the Simple witched will do soonest; Them therefore Ac. 8. 9, the people, they Seduce and carry with them 10,11. out. 1 De Ario.

Sic. Theol.

1. c.-4. De Valentiniano Tert. Separaverat Episcopatum Indignatus alium potitum, abrupit de Ecclesia Authentica regula.

leads on with a high one. For comleads on with a high one. For comleads on with a high one. For comleads on with a high one. For commonly these new Rabbi's against the
Schism.

Church, are Chaplains extraordinary a Quicto the a Trencher. Their Palpit quid faciunt protherefore is a Table which serves pter vencompendiously both for a Preaching tremfaciand Eating b place. And their unt. Chrys.

followers (often poor) love such SaMatt.

Promissum Dei prandiolis emi expessantes. Clem. Alex.

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Aug. ræsc. neus,

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536 A Preservative against

i John 6. voury and wholsome c Destrines and like such comfortable Proofs of points, as Good Chear makes them, after Sermons. St. Peter speaks them? 2 Pot. 2. (not for fasting but feasting \* men) and St. Jude spots them thus; d There d Jude v. they feed themselves without fear (though in the Church, all upon

Scruple.)

3. And a full Purfe buys a Schism a cause of often, and brings it on. ab Thus poor people (Bodies and Souls) are schim. a Tit. I. .. miserably bought and sould like slaves 1 Tim. 6. and beafts, by the Merchants of Ba-10. bylon; as St. John Reveals • it. Cunb ulphila Gotborum ning and covetous men, who pretend to fave Souls, to Gods glory, but indeed fell them to their own best epi (copus werborum denocini is & pecunie advantage, as St. Peter Discovers And through covetousness them. inescatus hall they with feigned words make illecebrus, Barbaros in merchandize of d you. And Arizanomarvel if they over-reach and cheat rum Commany, . For well taught they munionem pertraxit.

The ld. l., c. 32. Samosatenus per contentiones ditatus querentibus Patribus in Concil. Antioch. c. 2. Pecuniarum rapaces, quasi vortices vocat, Ignatius. c Revel. 18. 13. d 2 Pec. 2. 3. e Artisciosè, pietatis prateztu. (2 Pec. 2)

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are and trained up in the Trade. f Alea\* A Heart they have exercised to cove tores de
tous practices. This makes them make Eph. 4.
a Mart of the Church, following the Manide.
ways of Balaam who leved the wages of dr. Eph. 4.
unrighteousness.

Machinationem.

Aug. vocat, \* 2 Pet. 2. 14.

Thus three Apostles giving their Demonstrations, whatever Separatists fairly pretend for reason; Judas his Bag, Epicurus his Belly and Lucifers Chair are the Cause.

III. Leudness of life. The follower 3. Gene? of lust; is ! leader to Schism too. ral cause Both in the Guilt of it, and Judg- Lewdness ment. Separatifts feem Saints, but of life. are not. They cannot be. Because a 2 Per. 2. Mind and Will (the Fountains of Hu-14,15. mane Action) being poisoned with Tit. 3. 3. Errour and Luft their lives must needs & Jam.3. flow with perver [nefs, and just it is 11. with God, that those who walk against d Rom. I. his and their d light, out of the 21,22. High-way of the Church, should not 43. have his protection and + Bleffing. For + Pfal. 91. want of which their Souls become a II. prey to the Robbers of Christian Truth A a 4 and

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and prace, etill themselves at last e Non f turn Thieves too, never scen in Gods lum ipfi p:-Road, unless to Rob in it. And then they reunt, sed come under his & Conduct, who will alumnos Ecclefia be fure to drive them far enough from deprædanthe Church left he should lose his booty tur, do of their fouls, which by Schism he hath diftermi-Seized of. Elle it were as great a wonnant extra terminos der, as we to fee how many are robbed Eccle fice not onely of Christian, but Common feu extra Principles of Reason and Honesty; fidem, o And led away so far, as to go beyond Sacrum Schism to Apostacy it & self; yea to Ecclesia the Uttermoft of Atheifm : First, Dif-Tabernaculum, abirespecting: Then, Deserting; After, gendo ad Denying. Either Church to be faved in. THA CONC-Or Christ to be faved by. Or, God to be gia, Diverferved at all. Or, Religion, to ferve Sorta, Speluncas lahim with. Or, Heaven to serve him troaum: for. But this, the ftrengh of delasion Occum. in \* doth. Satan being fet at their right Jud. v. 19. a hand, who leave Gods Church on f 2 Cor. the left, and entring them thenceforth, 4. 4. Custodi. and keeping them in his Chappel, and ( I Tim.6. at his Devotion by Gods just curle and 20.) propb Judgment. So they tring on themter fures (Vincent. Lyr.) Depositum, Sanam fc. docti inam. Vetant ergo nomen Christianorum retinere. Theod. junior. & Valent. Jer. 18.

15. Heb. 10. 25,16. \* 2 Thef. 2.8. a Pf. 109.5. b Ifa. 6.

10. Act. 28.16.7.

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the Plague of Schism.

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selves swift e destruction (most wret-C 2 Per. 2. chedly and wickedly by their perni cious Doctrines.) To which, for that great ungodliness, they were of old a ordained.

d Tud. v.4:

IV. Rebellion to Church-Order, 4. Caule of Schism halts much to this \* Confusion. Especi-Rebellion cially Divine and . Apostolick.) As it is m Order. St. Johns Note of Deccivers, to bring \* " Oustoother Doctrine, for which they should miar ofa. aswi, ki have no f God peed: So it is St. Pauls d'agiar fign of Schismaticks, to be for new סעץ אבטע. Doctors and Devices against the old Ign. ad Religion and Rule; for which we must Smyrn. bid them t Avaunt. St. Cyrrian will e Kveiolne. have the brat of Schifm, to have no Tam Eceleother Father, but the scorn of the Bi- siastica quan Cishop, by some Malapert Priests and Peo- vilis est. ple. & And the Council of Constanti Hier. in. nople, spares nor them from the brand, 2 Pet. 2. Who profess to be for Orthodox Faith, flud. v. 8. 2 John 10. but make Conventicles and Congregations against Canonical and Episcopal Dr- 16. 7. der. Withour Subordination certainly & Hi fune.

ortus atque conalus (chismaticorum, ut prapositum superbo tumore contemnant. Unde enim schismata & hæreses obortæ funt, nis dum Episcopus, qui unus est & Eccl, fie preest, superba quorundam pra umptione contemnitur ? h Qui se sanam quidem fidem confiteri pra fe ferunt, avulfi autem funt, & abscissi, & adversus nostros Canonicos Episcopos congregatio-

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c Ordo est that cannot be (for amongst equals it parium is o not. With them there will be dispari-Siding and Parting; there cannot be итане Unity and Order.) For the remedy of rerum sna which mischief and Parity, S. Hierom cuiq; trihimself grants a necessity of Episcopacy. buens difpolito. d Therere being no other way against d In toto that Confusion, but this Order and o be decre-Authority. tum eft ut

schismatum semina tolleruntur Hier, in Titum) — In Remedium schismatis, ne unusquisque ad se trabens Christi Ecelesiam numperet. Epist. ad Evagr. Cui nisi excors quædam potestas detur (i. e. Saccrdoti summo) tit. Schismata in Ecclesia quot Sacerdo es. Contra Lucis.

V. And Righting and leaving Church-1, Caufe Prayers, is a spur to that haste of Sepaof Schism Slighting ration. Indeed, it is Schism it felf to Churchbreak that \* Communion. And if S. Paul Prayers. argue well, Apostacy comes by the \* Separa-Diversion (a fall from Faith upon that tio ab Ecelefia Ca-Breach of love often:) but the flam \* bolica of Schism always, saith S. Austine. From eum abruwhich he Quies some, b and canptione in tions others against ir, by this Evidence Formis. a Heb. 10. and Argument of care to make no 25, 26. b Nulli enim Schismata facerent, si fraterno odio non excacarentur: Aug. Sine ulla conventiculorum sigregatione.

c Ne contra Episcopum suum faciant congregationes.

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separate Conventicles and Congregations. But Brands those with it, that de-d Solo conlight to do dit. And justly both. For gregationis Separation from the Catholick Church, delectarior (which is as much) any Particular Sic qui one of it, and in communion with it, ab Eccleto the mithdraming of Communion in sia Car-Prayers, this is properly Schism.

And, All Piety being by God him-separati, self made to be Prayer. And the selfmationely place for this, The Church, (Donaticalled therefore, The House of Prayesta, so.) er: ball Unity of Truth and Love, a Gen. 4. being from the Spirit of Christ and and 26. all promise of it only in Meetings 2. at such Prayers. All care of Up b Mat. 21. holding that Unity. being committed 13. to the Wisdom and Piety of the 20 Eph. 4.3. Church, made therefore, the Pillar auvenivate of Truth; band the Assemblies of our (mixthe Saints (where she doth by her less 4 year.

TE OEE. Ignat. ad Magn. e Necessario adjititur Ecclesiae mentio, quiniam uni Iros, id est, Pater, Filius, & Spiritus Sanctus, ibi Ecclesia qua Trium Corpus est. Tert. de Bapt.. Cum sint Duo vel Tres propter inconstantiam de eisedem non eadem discere, sed & nominibus & rebus contraria respondere. Ironæus l. 1. c. 5. p. 21. de Cætibus Haret. O ensos vi Te Suorasneie, neuialau Ti ouvershoen, Bon dinse xespen. Ignat. f Rom 5 5. g Mat. 18.20. b 1 Iim. 3. 15.

i Acts 20. 28. 41 Tim. Destrines and Devotions discharge her Trust) being the ground and Place for this Pillar. Those that leave her meetings, and lose those Blessings, must needs be curst into Conventicies, where for want of a Pillar to bear up Truth, they are overwhelmed with Errors, and crust with Schisms. Most justly catche in Error and Uncharitableness. (Those two hands of the Devil) who cast themselves out of Gods Bosom, and the Churches Arms: confounded for break-

a Notate ing their Fathers Order, and unblest, for scorning their Mothers Prayers.

xille vide-As these Causes and Characters of the Serma Apostolicus Schismaticks are Writ by the Apostles novamin-Pens, athey are easily Decyphered in Scille. Separatifts Lives. For the feduced (the fa Etionem. well meaning some of b them ) are all, Hier. con-Simple Animals. The Seducers. tra Jovin. b'Annia. Bruis Beafts. d Both Lustful in heart Rom.6. 18 e and loofe and Libertines, for life. 6.1. AND- F Enemies therefore to Authority; za (wa. 8 which checks those Errors. 2 Per. 2.12 Voluntary Vagrants and Exiles from YUMKOI. Jud. v. 19. Church to avoid those checks. d 2 Eag.

Janlos. Tit. 1.10. g 5. Annol. 2 Per. 2.15. f 4. Annol. 2 Per. 2.15. f 4. Annol. 2 Per. 2.15. h Venite ad Ecclefiam, Aufugite Traditorest ficumin petire non vulin. (Ita Petilianus Orthodoxos vocat. Aug.)

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And if we mark them for fuch, in a Magnum their Kind, Consequent, Punishment, & glorio-Cause; we find enough both why, and Christi how, we should shun them; for, conscin-

1. Schism makes a Rupture in Christs dunt. (Ire-Body. With a Pest in the Church: nzus.) To the Perdition of soules. From positiferum an overspreading Leprose of \* Sin. vocat Con-Take the true measure of it, and the faminus. dimensions are all, Devilish. It is Soc. Hil. I. the Heighth of Evil, with the depth of c. 3. mischief, To the length of misery, corum & From the bredth of Corruption. Over Schilmatis-Mind, Heart, Life, Spirit, Soul. So that corum veif we will do any thing for Gods fake, nena vitate avoid it, because against him so great mus.) a fin. If for Christs fake, because \* Eugomito him so great a wound. If for the us animo Churches fake, because to her so great & corpore a loss: If for our Souls lake, because leprosus. to them to fure a perdition. If for peri confiour lives fake, because to those so great lii, judicia Destruction. If for the Kingdoms lake, um fuum because to it, so great a rent. If for praferre the Worlds sake, because to all, so much Bern. a Ruine. If for Earths lake, because d Ingens

Opt. Melev. Omnia scelera supergreditur. Aug. c Sacrilegium Schismatie, Aug. s Nullatam pernicies. Irenzus.

2. And Crash the Bird in the Egg. a Ova af- a fly the Cause, That's the way to pidum le-Chun it. Fly Ignorance, as a Cockatrice, min. Dia-Luft, as Hell; Pride, as Lucifer; boli. Procop.in Ifa, Luxury as an Unclean Spirit; Cove-49. 5. pri-toufnels, as the Tempter; " Sin, as a Serpent; d Rebellion, as a Witch: mæva Ignordati. · Conventicles as Peft houses. This is to er error. take away Father, Mother, Nurfe, Prob Cathetellor, Leader, out of the Mind, Heart, da pefti-Life, Spirit, and way; and fo it must Lentia. (--Vencneeds stagger, fall, starve, stifle, and run erroperifh. nei deg-

Westin. in Psal. 1. Apoc, 18, 2° c 1 Tim 6. 9. d Eccles. 21, 2. e 1 Sam. 15, 23. f Non patiar venerabilem virum sedere in Cathedra pestilentia (E cetu Arianorum manu ducens presentem non pessimum dixit. Cathedra pestilentia, (Psal. 1.) Harcticis tribuiturà Ctrysol.

Especially, if we Countermine the Werks of Schism, and meet it with contrary habits and acts of Grace, which will not suffer it to come on, but repell it. By better Instruction

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\* Be Grounded in Truth, fo Ignorance \* 2 Pet. 3. will not give you for a Prey to Sedu- 17,18. 2 Tim. 3.6 cers. By ftricter Mortification, Be more 2 Tim. 4.3 fevere to your lasts, and you will not 2 Pet. 2.18. be led away with their lures. Be more 11a. 65. 5. humble, and you will be less fingular. Phil. 2. 3. Oome less at the Epicures bourd, and you will keep better to Gods of Ta- 2 Inquibus ble. By Holier conversation hold close regnat finto your Rules, and you will not gularitatis. rove and run after Sides. By humble Carthuf. subjection, Submit to those fet over in Jude v. you d by God, and you will not be to. feduced to fast by the Instruments of 10.21. the Devil. By greater Devotion kneel 1 Cor. 11. and fland to the Churches Prayers, 18. and by Gods bleffing and hers, you ca Tim.t. will not fall into the hands of hers, 19 and 3. and your ghoffly Enemies. For then, d Heb. 13?

e Phil. 13.17. e Heb. 10. 16.

Solid knowledge will so firm the † Esto sir-Mind in † Truth, Mortification Con-musiavia firm the Heart; Obedience to it, and the Book is? Maintainers of it, so establish both; Be stedsast and Prayer preserve and fortisse all; in thy unthat we shall stand by the power of derstand-God, Invincible in Christian Faith and ing. love. Kept and keeping our selves from

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the deadly wounds of Error and Fattion for ever. Deadly, I fay; for fuch Schisms strike and leave souls dead, 12. Jude y.12. dead to the Spirit, and buried in the Flesh. So all Sect makers are, yea, and Quamliall Sectaries too. b For, all in Schism bet landabiliter vi- joyn to make a Sect. And are in a dead vere fe ex- and Damnable condition that dare fo istimet, hoc. do. (Sensual, having not the c Spirit:) Tolo Scelere An Antidote against Separation, This nuod à is; and the vertnes very Preservative. co pore 1. To the Faln, to raife them. 2. To Christi the staggering, that they may not fall. C disjunctus 3. To the standing, that they do not tic est, non vitam, Ira Stegger. Soveraign all, if we rightly The mark it, and take it, like Tertullian Ch Dei manet \* Scorpizce, by Gods bleffings upon it : nal Tuper ipfum Aug. So may all that need, Receive it. b, Amosocicorles Sciplos. Cajer alios. Syr. Verl. c Jude v. 10.

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Pri Po \* Tert. de Scorpiace, i.e. Antidoto ait, - Venena nulli facile nociura. Si qui hanc noftram ex fide prabiberit vel rat Sce etiam Superbiberit potionem.

You that are Faln, I. To Popeny, On Frie The Antidotes virof the Church, Have you'not the Mark o of this Beaft about you, on Breaft of ake tues, To Raife, Belly ? Examine the Secrets of you om 1. Those fain(to Po- Souls, and fav, Did not Honor or Hun Car) ger ferch you off? Did not Bread dou pery from Churches the Business? or, Subsistence, the me ime Society. ) ce Site

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ceffitons; or, Preferment, the Ambitious mans Bread ? was it Conscience, cr Belly, ? Conviction, or Premotion? Tell, tell God, who knows your hearts, if wants and Ends, (besides Truth) plaid not the Fesnits part best, and prest the lead Convincing Arguments most upon e so Conscience?

If you be (as some may be) Clear of This St. Pauls Blot, Is not St. Judes Brand tive. upon you? Not having the Spirit. To discern betwist the Wo and Sin of a fall. Church. The Time of our Many Antichrists, and your one. For you say, they The publick Sacrifice of the Whole lliant Church shall cease, and all woes imagin it hable be on it, in that Time. Or, to discern betwixt the Fair Paint of a Priest on the face of his Religion, where we not power Froms on it, and the gross with the grattise of it in the People, where the Scepter gives it Countenance ? Or, Not Discern betwixt the same good in 2 Marko admire all abroad, of what you rast of ake no notice at Home. Where by the you mmon Rule of Religion (Christianly-Hun Catholick, and not Particularly fo) ad do ou should, and others do, the very he ne ame good? Or, Not to discern, bee Siton

twist the Rules of a Church, and the Perfons in it. And not to see, that so none will be more Black then that of Rome. In which your Popes (many of them) by your own pens are blotted and branded for most Hellish Perfons.

By this Discretion, should not Ma or homet be a greater Frophet then Christ, ia \* Librit bec bominum monbecause his Errour most Prosperous? in ftra per-And Ethnical Rome be less Babylon Par Cribere. Platina de then the Christian, because some of her lin Calicula Emperours were but such, nay \* not on inv. Patri. such Pests, as some Popes? should not he the Catholick Christian be more sound monstra, then the Heretick; the Spouse of So as lomon, then Jezebel? because she paint int tenta, à quibus am- most fair ? Nay, should not the Jen me put in for thet Prize, and carry it from ; bitione & Largitione all, because the true God is their Be and lief, as well as ours; His Prophets, their I San Etiffima Petri sides occu- Fathers; and our Decalogue, their pro pata eft pe- Divinity? Rife then in the Name of tiùs quam Christ, lye not in Lust or Errour. Land poffeffa. Plat.de V. Bened.4. Carnis cultor, vitiorum fax, vas omnistrod

Piat de V. Bened. 4. Carnis cultor, witiorum fax, vas omnimo od pecatorum à diabolico Spiritu instigatus, & c. De Joh. 2.4. Con cil. Const. Angelos jastant, visiones, & c. Theod. Haret. sol. 1.2. c.4. Nobis revelata est sides Christiana & à nobis in escreta. Montanista. Socr. 1.2. c. 29. Nos sequimini, sesta sie.

nostram tenete, si vultis beate vivere. Aug. (de similibus ande

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the hold with better Judgment and Conat lo cience, on the Apostles hands, and get it of up, recover your Fall.

by of You that are Faln From the Church, otted foot Out. From your Duty, if not her Antidote Per- company, What was it saft you down? applied, Love of God, or the World ? Conscience, 2. To men

Maintenance? Truth, or Advantage? faln from hrist, say it in your Souls (you must one day Churches Gow! my wer it) had the people given you St. and their abylon Pauls Welcom for your new Disci Duty.

If heroline \* (not Taught or used then) \* \*Gal.1.8.

\* not or feen till the last Century, in the a Edant d not Christian World: or S. Johns Salutati- ergo orifour, no Godspeeds for your New-Gospel, clesiarum

f So and Un-apostolick Doctrine? or fuch suarum,

paint intertainments as Aerius, and his Fol-Evolvant e Jenmers (your Predicessors had) Be ordinem from t to mander through woods and fields in Episcopo-ir Berny, and other bitter meather, and have rum. Tere. t, theil doors shut upon you for your Party-de præscr.

their preaching? Had men of Power done Hær. me oy you as Constantine and Theodosius † 2 John

r. Land to the Disturbers of the Church of b Epiph. de omning od (The Arrians and d Nestorians) Hareli Ac-4. Con

ret. sol 125. c Pariter adeunt, pariter audiunt, pariter orant. Tert. solis is escr. Hær. d Euseb. de V. C. 3. c. 63. Euagr. l. 1. c. 12. is, sella Siergo pacem & concordiam sugis, te ab Ecclessis sugere ilibus. Indo. Theod. ad Demophilum Arrianum (Socr. 1. 5. c. 1. thiep. Alex.)

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Burnt your Books, beheaded your A. Co bettors, bestowed upon you Prisons in-stead of Preferments, Deprivations for Benefices, Mulcts for Boons, Banish M. ments for Encouragements, and Infamy for Estimation? Had Profit and Credit prome so cross, as they came fair in your is may, would you have gon your present of courses? Speak the truth in Christ; and the lye not, was it not Demas his mind, of Dietrephes his metive? The proud Down natists beart, Primianus else had bee au Postremianus; and Maximinianus, Misti nimiamus! \* You had otherwise lye rej still in your old Obscurity and Povert, no

or at least never Rife so high, no los could so bope ! Had Pride, Luxury and

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vebant. Hier. de Med.

Lucre, no hand, no finger in this maid, ter? Was it not Avarice to have I + Superfratres vo- though other mens † Possessions? An mic cat. Ter. ad bition of Golden Fleeces and Place Ch Marc. Non Dia- though of other mens Flocks? Hunget th lecticorum after good Chear, and Reputation ter though with other mens Bread an orld locis, fed Blemish? If it was nothing of, or like this (as perhaps with some it was not ales Are you marked with the Houng ex caraificum officinis argumenta sol-Ghost, that contend for that, while the Men of Undoubted Holy Spirit de [44]

r A. Condemn in the \* Aerians. That Set up \* Marios in Throne for Christ which they did not we No. s for now, in a Confistory of Peers? And 29 dr. nith ull down That, which their Councils ab Epiph. famy and Churches did ever Avow and Keep μία τάξις redit p, in a Disparity of Presbyters and go αξίω-you ithops? Nay, that Hold up, what us. resem our selves cry'd down as Damnable Heres. 7.5. hand lets, and let Fall what you cryed up, (One O:d, o Gods own holy cause? That change Honor, I Do our mays, as Ecebolius did Religions, One Digbeer acking and fetching your selves about nity of a, Mi the Wind serves, for Persecution or both. No e lyt referment? Is that Ghost which is so difference. overt strary to it felf, so changeable to the be decre-, no Vorld, the Holy One? Can you joyn tum eft. axury ands \* with those, whom your month, Hier. is maid, and bearts do, or did Defie (as b Ad ven-have Pharisees with the Sadduces against sianos, i.e. fure brift, and the Arrians with the En prout occa-An mians and Milefians against the for fuafe-Platt Church) because the multitude goes rit, & fi lung t the way you wish for? Discover placuerit, tation ter betwixt the Spirit of Good, & the Proconsult ad an orld. Rise, and recover a good one. Prasidi, or lil.
V.Rigaltii notas. \* Soc. Ec. bift.l.'1.c z. † Contra pias not dexandriæ Clerum bellum susceptee. Ib. ubi multitue Him Episcopos Ecclesiæ Catholica se qui (non) animaduerwhit ut. Conventu coacto sædus inter se pepigere, & pro-

irit d'ina fint nomina. Niceph 1.12.c.18.

And,

3. Applied to those faln to Ataxie.

And, You that are faln from all Ecclesiastical Order and Unity, to utter Ataxie, and Confusion. That are for all Divisions and Subdivisions in the Church: That have learnt to cast up Gods accounts with the Devils Court years, and fill all Temples and House with your Factions and Fractions; The

Multiply Creeds (not as the Arrians H \* Imò veto St. Hilary \* by the moneth, but a arthe Donatists in S. Austin, by the \* Mil Splion; Numbring as many Churches a cr. Men, and Congregations as Persons (and it some for Women too.) Doth the low wi rò annuæ menfrue fides, de Deo decernuntur. a Mille of Christ indeed constrain you? Are yo W nomina, So b foolish, having began in the Spiritwo mille Sci -Sura. Aug. are you perfett in the flesh? Are you b Gal.3.3. more Sober in your Minds? Charitabit.
c Tot fides in your Hearts? Chafte in your Bodie per
tates, tot Just in your Dealings? Better Neighnor 6 Gal.3.3. bours, Subjects, Husbands, Childrend dostrinas quot mores. Servants, Men? d' Are you less and Hilar, ad theists, Epicures, Miscreants, beto But Coaft. God, the Church, and the World? refi Imperat. (de Arri-

anis) Dum audita fides scribitur ut volumus, aut ita nd volumus intelligitur. Ib. Hilar. d 1 Cor. 6. 9, 10,11. I 3.2,5. Eph. 2,2. 2 Chron. 18.21. 1 Joh. 3. 8. Jer. une

3.7,5. Eph. 2,2. 2 Chron. 18.21. 1 Joh. 3.8. Jer. : me 2. G2l. 5. 16, 19. Spirituales se vocant. Rikel. in John Sic Montaniste, alios Animales vocant. Euseb. 1. 4. c. presa

ex Irenæo.)

Ec. not (and its too evident most of you atter are not ) undoubtedly you have too for much to do with the Devil; for Ill Ezek. 36. the thoughts and lives, are not of God. 26, 27.
It up And whatsoever perfection of Spirit?

Coun you pretend to, This is nothing but oule perfett flesh.

That Will you say, these new ways to cians Heaven (though cross to the old paths) out ware Revelations of yours from the same Mil Spirit of God? That speaks it too \* Apostoli hes a cross, to be the \* same. With S. Johns atque eass (and it is not. He durst not stay in the Bath sum discible low with Cerinthus, (yours is not so poor.) puli verbo Are yo With St. \* Polyearps, it is not; He tenus communicare Spirit would not be civil in the street to municare re yo Marcion (yours is not so rude.) With rum qui aaritable. Maximus it is not, he could not dulterave-Bodie peak to them with patience (yours is runt veri-Neighnore.) Be Hereticks and Errors who, tatem noluhildre nd what they will, we may joyn hands Eufeb.1.3. es and hearts with them all, by yours ! c. 14. , beto But (to joyn iffues) is not this your a Polyfit be of God, by St. Johns Judgment, Agaosco

out its and upon his evidence will be found a te primage-0,11.1 . Jer. me (ait) Euseb.l.4.c.14. b Nullus eum mihi illu pacifil. in Ju u Sermo. Max. Ser. 50. Nulla eum eis convivia, com-

Falle Prophets, and Antichrifts ? \* Of \* 1 John which you make your felves many, 4. I. 2 John whilft you do without all Christian IO. Fear or Wit, run from One? As though, Ifa. 8.20. so you be not St. Pauls a Man of Sin, HOC. N. it matters not, if you be St. Johns Men TOCAN! KY of Errour. And so you be not That nomine Hæretici one you may be Thefe many? b Till apud Fo-Diversity be made Unity, and the Conbannem. duit that was, and is, to Heaven, Tm Tert. de and Contrary; or the Spirit of God is jejuniis. not One, or such a one as leads to Hea-Schismatum Duces, ven; Yours, which is Manifold and & diffen-Opposite, cannot be the Holy One, tionum Which (as God) is ever One and the Autores. & Same. Cypr. ad Novat.

a 2 Thes. 2. 3. bi John. 2. 18. c James 3. 14, 15. d Psal, 102. 27.

Say then to Yours, as an ill Spirit † Mat. 16. † Avannt; Discover the Delusion and 23. Disposses it. By the help of Apostolick Hands and Means, Recover of your Ill.

II. If the Faln will not Rise; Take
2. Appli- heed you that Stagger, lest you Fall
cation to Mark well, \* if what is said, be not seen
the Stag- in them all, and you will take bette
gering.
\* Observate, i. c. Inquirite in cos cum ditigentia Theoph

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555 heed. It is your Danger to fall, your Honour to Stand. Yea, and Gods : 2 Quale too. Doth not Providence call you in- vexillum to the b Lifts, to Try what Spirit of de inimico Truth and Grace is in you? And, is it glarie fue not your Glory, against all the Powers of Dens ? (de Seduction and Temptation, not to fly, Jobo) Terr. but stand out the Tryal? Where the l. de Par. Church hath a Scepter for it, its nothing, Per Marbut where Satan hath his Throne, Examina-Much Honor to God and your felves ; toria. Tert. (very much) with Antipas to stand it Scorp. out! When the Wind of Applause is b 1 Cor. with us, and the stream of Authority 11. 19. the Apcc. 2.10. runs with it, to steer a Christian course & 3. 10. aright, is little skill and toil. \* But when Quis pers 7 19. Popular Favour blows from us, and Se- secutionis cular Power Tydes it against us, and exitus nife ftorms us; that's good feerage that probatio Spirit vel reproholds on for d Heaven. Not to Bom to batio fidei, and the Idol of the Time, for the Hottest per quan offo-Fire and . Furnace. To give a Breast qui aut sooner to a sword of Steel, then a Knee probatus to a Golden Calf: This is Heroical in-battus eft. Take Fall deed. Nehemiahs spirit, to Quit a Tert. de Life, before a f Church. Liberius his fugo. Spirit, not to Comply with an Arrian 6 Ap. 2.13. for an Emperour. Saint Bafils Spirit, 32. Theoph d Apoc, 7. 14. Dan. 3. 17. 18. e Neh. 6. 11. f Theod

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d Pueris d that could neither be Courted nor ifta conve-Frighted with torment, to Temporize. munt. Theed.l.A. St. Ambroses Spirit, to be a Sacrifice, rather then give Schism an Altar, And C. 7. e. Pro Aris will you give out for a lesser Time of gratu im- Tryal? What would you not then melabor. Posid. in yield up, in a more Bloody Time? If others then like Rotten Limbs fall off v. Aug. f Heb. 22. from the Body, let them go. \* But you, Beloved, building up your selves in \* Jude v. your most boly Faith, praying in the Holy 20, 21. Ghost, Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And

a Heb. 11. therefore, \* Lift up the hands which hang down, and gather up the feeble knees, lest that which is lamed be turned out of the way, Intrather let it be healed. Take the Antidore against Infection

of the time, and stand.

12,13.

But how can we ft and out, when no place is left to fand in? How Keep Communion with the Church, when there is neither Church nor Communion to Keep; At this Black most stumble, and many fall; but if we do Christianly confider and beware, we may pals by it, and not be coft down. For then we shall both find Room to Stand in, and Reason to Stand out.

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As the Body of the Church can never be \* No Thing, so it will ever be, Some \* Mar 16. Where. It may lofe Beauty, but not 18. & 28. Reing: Want Prosperity, but not Pie- und Heb. 3. 7. fervation, Have no Temple to Dwell If 1.64-10, in, but some Place to Sojonrn in. Her 11. Sur may fet in one Nation, but will Jer. 30. 11 arise in another. Persecution may Dis- Ezak. 20. spate it, but not Destroy it. Zion Mar. 21. may lie in Duft sometimes, but Dead 43. never: And where or howfoever it is, Pf. 44.12 That being my Heavenly Fathers Will, Acts 8. 1. and Mothers Portion; If I be Her good 14. child, and His, I mule take part with Ezek. 37. Her, and follow (as the Lamb) the it. Bride wheresoever she goes, as the Psal. 1372 Marigold displayes and droops with Rev. 14.4. the rifing and setting Sun; so if no Jer. 15.9. Place where to stand, I must find one + migreto Fly to. † To it, alwayes; but from mus hinc. Tof. I. de. it, never. B. Tud. Euseb. 1. 3, c. 5. Ite Pellam. Euseb. 1. 3. c. 5. Mat. 10. 23. Rev. 12. 24.

The Jewish Church was in the Wil-A&s 7.28. derness, before it had a Temple. In Ba-Jer. 51.28. bylon, After. Invisible (as to External communion) in the interim. For though I Kings God knew Seven Thousand which did v. 14. not bow knee to Baal, Elijah saw not Bb 2 One

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One face against Him. (No Argument this to fall to Egiptian, Babylonian, Ba-

alitical Worthip.)

The Christian Church (Good Woman) may be driven into the Wilderness, and yet have a Child there (though Rev. 12.6. hardly save her self or it from the Dra-

13, 15. gons Mouth.) Gods Saints and People Per. 5. may be (Good Men) in Babylon, and

Rev. 18.4. put it to Pledge the Cup of Her A-Rev. 18.4. bominable Wine, or be toffed on Her

Horns, and made to fill it with their

Rev. 17.6. Blood. The Jewes (Men of falle Reli-& 29.8 gion) may Blaspheme, and the Falle Rev. 2. Prophetes (\* Jezebel, that wretched

dren in the Church. Yet (though for

this cause many do) none should turn Ethnicks, Jewes, or Hereticks.

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In plain History. The Christian Church was at first in a House, for † John her + Paucity. After, By Others 20.19. Rom, 10. g. Cruelty, (The Mother in a Den, and Heb 11.38. Children in a Dungeon.) By the Si Basilica. Bounty and Piety of Christian Emver. Gre. percurs instated and endowed with &c. impe-Goodly Palaces and Patrimonies; tratis ab but by the Fary ond Force of the Imperatore Arrians, Outed all. The Arrianized militumcopiis. Hier. People had the Churches, Their Bishops Maced. held

the Plague of Schism. 559

held the Chairs, Their Priests kept the Pulpits; whilft the Orthodox Christians served God in Corners. Their Fathers were in Exiles and Prisons, or lay private and Hid, to keep themselves Free and Alive. Even the Good Bilhop of that great See of \* Athana Alexandria \* in a Ciftern, while the fius fex Grand Heretick and Enemy Arius, continuis hath His, and Any Cathedral at annu inla-Command. Yet the Bush of the Church carentie was not burnt in that Fire; Bishops, aqua, ita Sacraments, Service there was: It did delituit ut not Fail though others did Flourish, folem nun-No Reason for all that, though sense quam viderit, Plat. carried many, to Communicate in that de Jul. 1. Heretical and Schismatical Service. Brod. 3.2.

with state, with Advantage, with safety) the Church hath a Place ever to be in, and Thou Where to stand.

And it is a quarrel to \* Providence, Jer. 18.

to question the fitness of Her Place. 6.

A Sin and Simplicity in Thee to fall 20, 21.

from Her, because of that Quarrel;

In whose Name I challenge Thee, who hast either wit in Thy Head, or Conscience in Thy Heart, to Answer to Her in these two Points and De-

mands.

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Bb 3 1. What

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tion and Prophanation and Confusion should overflow the whole Church, so that no part or Faction shall be free, as in the days of which Daniel speaks, it will: Would you Apostate then, and leave All, and Turn Antichri-

Stian.

2. What if an inundation of Woes cover that Place and Church or Way of Religion, to which as most safe and quiet you fly for present Security, as to a Sanctuary, and City of Refuge, as by the course of the World, and Judgment of God you may expect, \* will you then Fluctuate, bid it Farenel too, and leave it?

\* Mic.7. \$,9,10. Rom.11. 21. 1 Gor.10.

12,13. \* Jim. 2.

2 Tim.
2.26.
Tertula
Apol.

19.

By that account you may turn A-theists; and by this, Any Thing. That, you cannot with Conscience, and this, you should not for Shame. That is to be worse then the Devil is; \* and this, no better then he will have you. The Tru h is, To serve God by Proclamation instead of Bible; To be for Gods, by Acts of Senate and Edicts: To ride circuit in a Circle of all Churches (as Occasion serves) and run a Round of Religions as Need Spurs; If this be not

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a Whole Atheist, its one at least Half Turn'd.

And therefore say not, Thou hast no place to ftandin, but no Heart to ftand Pf. 78 3 7. out. If no ground for thy Foot, there Heb. 3.12. is for thy Faith. The just man shall Hab. 2.4. live by his faith. Live out an ill, to a Heb. 2.4. berter time. Wait for it with Hope 35,3.10. and Patience, and so live. When I want my Fathers Arms and Mothers Knees, and Brothers Hand to hold me up; Stand upon my own Bottom (a good \* Conscience by the feet of my \* 1 Tim. own Faith) If no Ground on Earth, 1.19. there is enough in Heaven, Aut sub Calo aut in Calo. We shall be in it, if not under it. It is the Affurance of Faith to him that stands right in his Conscience and Gods \* Church. There is a \* 2 Cor. 13 Throne there to sit on, if no place here 16,17. to fand in. Erected for thosethat ftand & 5.1. Rev. 3. 21. it out.

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of ot Mean while, till a better place to fland, there is a good one to kneel in.

Kneel to God, it may be better. Some may bar Affemblies of Bodies, none Ps. 51.18. can Spirits. And thus Saints, however & 122.6. feparate, may keep their Assemblies, and Col.2.5. ont-pray their Enemies? though these 3.4: be in, they out of Churches. And Weep for

\*Lam.1. for that which makes it so \* bad. The

16. Sins which brought this Bondage on the

Gal.4. 25. Mother and Children, and continues

their Chains. Thine own as well as others are the Sins. And a place thou wilt find

pl. 137. I. for Tears, to meep, if not to morship in. If Tears and Prayers do no good to the procuring of a better place, thou hast a place, if not to stand, to sie in. Earth will give thee a Grave, and Heaven bids thee Welcome to it, if thy Body must go to it, or Soul under it. The high, the ready way to Heaven is by

2 Tim. 2. such a Grave. Multiplication of Mile-TI.12. ries for a good Saviours sake, not Sub-10, 11,12. traction of Duties for Miseries sake. Believe a good Guide, that is not the

We are not of them that draw back —

hut that believe to the Caving of the

but that believe to the saving of the Soul.

your selves like \* men, and stagger not.

3. Applica- With Ephraim, Turn not your backs in tion of the the day of battel. It is your Present, Antidore, and will be your Eternal Glory, to that stand. fight it out b. With S. Agathon abhor \* 1. Cor.

16. 13. 2 Thes. 2. 14. a Psaim. 78, 9. b 2Tim. 4.8. Apoc. 2. 10.

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the very Name of . Herefie. With c Hareti-S. Austin, the d Thing. Be not like cum ego. S. Cyprians proud Presbyters, of which me dici he complains for troubling the Church, d Heretibut as those humble ones, whom cue effe S. Austins commends for keeping both nolo. Company and Faith with it, though Secta dr. by Hard and wrong Cenfures caft out. adivisione and provoked to forlake fit. Be not me Electiwhat the Men of Galatia were miracu- one. loufly foon removed. But what the Fortuna-Christian Hebrews should be : Hold-tus & Feing fast your faith without " wavering. f Gal. 1,6. Think, Christ fays to you, Will you g Sine ulla alfo go i away? And learn, what that Conventimeans which he fays; He that fa . culorum veth his life shall lose \* it. He that loves one ad any Person or Thing more than Christ mortemusis not worthy a \* Saviour. Better, if que defen-God call, lose b States then Lives, dentes. and both then Souls. Draw not back to h Heb.io. perdition. Quit not the Holy Camp, i Joh. 6.7. lest you be Drawn back. As far as \* Mar. 16. Constantins at first. As Julian per- 25. haps at last. Truth is Gods a quar- Quimalurel, and the Churches, Gods Cause; erint vivegando, quam mori confitendo. Teit. Scorp. a Luke 14. 28. John 12. 27. b Heb. 10.23. c Praftat panem mendicare quain fidem perdere. Hier,ad Apron. Filii subtrationis, Belial, fine jugo. A Lapide in loc. d Jud. v. 3.

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Moment.

Apo 2.3. God Sees, who Fights and Flier. He is f Bonum A- your Spectator f. Chr ft your & Capituri eftis, tain. His Spirit your & Leader. Angels gonem (ubin que Aga- your ' Seconds. The Saints your & Fellows. Heaven the Prize. Eternity the notbetes Deus, Xi- " Crown. Tranquillity the Iffue of thefe farches holy fights. Yea. unparallel'd Peace Spiritus the Present . Isfue. (O the Wounds Sanstus, corona . of Their Hearts, that oquit a good ternitatis, Church and Conscience. to save their &c. Tert. f.kes or Heads!) Nor will the Time ad V. Mar. be Flong. Life is the Day, and (it may g Heb. 2. be your Time, but an) Hour of Battel. 10. Nubecula cito transitura, as S. A hanab John fin said of Julians a storm. Nay not 16.13. i Heb. I. a little cloud, but a Little of that which 14: S. Fames fayes, all is but a vanishing 4 2 Tim. b Vapour. The Great World is Tran-2.3. fitory, and Goes away. faith . S. John. l Phil. 3. The Little World (Man) Runs before IO. m Phil. d That. And the Evil World Flies be-"Tit.3.11, fore 'it. Ezekiels Dry Bones may Tali Hare. f Live. And the two Divided Sticks ticus quali Unite (if God will Breathe favour) ina & Fudas pana damnatur, ut idem fui reus fit fceleris de judex fit ultionis. Max, Ser. 50 contra Hæret. au Tong Taket 9. 0 Tit. 3. 11. \* 1 Cor. 7. 29. 2 Sozom. l. 5. c. 4. Jam. 4. 14. bi John 2.17. Job 14.2. Miker v oor oor (tantum,tantum) Heb. 20. 37. e Ez. 37. 9, 11, 19,22, 23, 24. f Nate, nate, Memento vita aterna, calum suspice. Mater Symphron.

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Moment. Suppose your breath depart
before that come; to that Eternity of go Eterna
joyes and woes, which waits upon your quies atera
constancy or apostacy, the Longest life merito coms is but a little h cloud. And smoke or paratur.
rain, the best, and worst of it. All the Greg.
Good and ill of the World is no more Ro. 8.18.
\* substance, and the vanishing of that
(no more Time.) Quickly come, and b Apoc.
Gone.
3.11.

And, if we do not Go to God, Christ c Apoc. will Come to us, quickly. Behold That, 22.12. and Hold out, for That. He bids us do 4.8. both. Behold , I come quickly. Hold e 2 Cor. 9. fast what thou hast, let no man take away 24,25. thy b crown. When He comes, His Jam. 1.12. Remard is with . Him. And Thy Boon Martyrithen will be a Double Reward, who clefia conhaft been both His Faithful Servant and fenfin diri-Champion. And therefore shalt ma'ur mahave both a Saints e, and a Sufferers zimumest; Crown. \* So with the Apostles An-quia non tidote, you have your Saviours Pre- fua, sed fervative. All with Amen from His 10' a Eccle-Mouth, to make it work more strongly sia, &c. on your Heart. Hear what He fays, -infences who is Amen. The true and faithful five juran. Witness, and let Faith and Hope, Seal credimus. what He Writes with your Amen. Rcv.3.14.

Mat. 19. Verily I say unto you, That ye which 28, 19. have followed me in the Regeneration, have conti. \* when the Son of man shall sit in the nued with Throne of His glory, ye also shall sit up me in my on Twelve Thrones, judging the Twelve temptation. Tribes of I strael.

ons,
Luke 22. And Every one that bath for saken

Honges, or Brethren, or Sisters, or Fa
In this ther, or Mother, or Wife, or Children, or
life, Mar. Lands, for my Names sake, shall receive

10.31. an Hundred \* fold, and shall inherit
In value
or use, if Everlasting life. Amen.

nor, In Specie, So Valentinian loft a Belr, and gor an Empire

## FINIS.

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